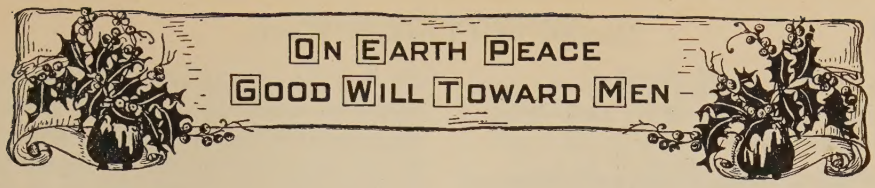

Record of Christian Work

East Northfield, Massachusetts

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And who does not admit how profound is the divine truth of our religion? It is he who was manifest in the flesh, vindicated by the Spirit, seen by the angels, preached among the nations, believed on throughout the world, taken up to glory!—*1 Timothy 3. 16* (Moffatt).

RELIGIOUS THOUGHT AND ACTIVITY.

Next year the International Sunday School lessons devote the first six months to the Gospel of Mark. This will be followed by six months in the Life and Letters of Paul.

Several organizations working for the right use of Sunday as a day of rest and worship have united to stand back of a law to preserve the civil sabbath in Washington, D. C., and improve the morals of the nation's capital.

The Institute of Social and Religious Research of New York has sent Dr. Edmund de S. Brunner to Korea to do there what he has been doing in this country since the war, namely, to conduct social investigations and record the results in book form.

Dr. Brunner will spend a year studying social and moral conditions in twenty typical villages. In ten of the villages selected no Christian missionary work has ever been attempted, while in the remaining ten villages Christian missions have been established for some time. The purpose of the survey is to determine the changes, if any, that have come about as a result of Christian missions.

The International Grenfell Association is publishing two Christmas cards this year, the pictures on which were drawn by Sir Wilfred Grenfell himself. One sells at 10 cents, the other at 15 cents, proceeds being in behalf of the work of the Association: which may be addressed at 156 Fifth Avenue, New York City, for further particulars.

Miss Susie Walking Bear recently graduated as professional nurse from the Franklin County Hospital, Massachusetts.

She is a full-blooded Indian of the Crow tribe. She was educated in Baptist schools in Montana and Oklahoma until she came to Northfield Seminary for a year in 1920-21. She is the first of the Crow Indians to rise to a professional position.

Probably for the first time in the history of the Presbyterian church in this country a woman was ordained for service in the church at large when Mrs. Ella Alexander Boole was ordained a deaconess of LaFayette Avenue Presbyterian Church, Brooklyn.

Mrs. Boole is president of the National Christian Women's Temperance Union,—the W. C. T. U., for short.

In America as a student volunteer so many people asked, "Why do you go?" Here in Persia, when you are busiest caring for a sick one she or her friend will ask, "Why did you come?" Jesus Christ is the only reason: and they exclaim, then they ponder, and talk, and often in a short time

you will find a nurse, a friend or the woman herself reading the Holy Book.—From a missionary's letter.

Wong L. Ham, a native of China and now a prosperous business man of Rutland, Vermont, is one of those who shows in a practical way his belief that the work of the Christian missions in China must not be interrupted by the warfare that is now going on there. Mr. Ham recently visited the Meneely Bell Company's plant at Troy, N. Y., to inspect two bronze church bells that were especially made as his gifts to two different churches in Tai Shan, Canton.

Carol Singing.

Who has not sung with deep heart response—

"Take my voice and let me sing
Always, only for my king"?

Christmas is a good time to fulfil this desire by engaging in carol singing. Let church and social groups get together now and start practising! They will get a lot of pleasure out of it, and give a lot of pleasure to those whom they visit on Christmas Eve and Christmas morning.

A Nationwide Dinner.

A nationwide dinner, held simultaneously in over 200 cities and towns and attended by 10,000 girls, took place in November. The affair was given by members of the Young Women's Christian Association, in business and professional occupations.

The idea was received with enthusiasm. In Chicago a thousand girls attended the dinner, while reservations numbered over 500 for Brooklyn, and the same for the dinner in New York.

"Our membership being nationwide, we have adopted this way of overcoming geographical separations in launching our work for 1927-1928," said Miss Dress. "The differences in standard time we will offset as far as possible by broadcasting from the West as well as the East. Dinner parties will alternate listening in on the speeches before and after dinner. Others will dine early or late to fit in with the schedule of the same hour."

Christmas with American Lepers.

Last Christmas the chaplain at the national Leprosarium at Carville, La., otherwise officially known as Hospital 66, conducted seasonable affairs for the 273 sufferers then inmates. Through the assistance of the American Mission to Lepers and other agencies some 2237 presents and $400 in money were placed at his disposal. A large beautifully decorated tree was set up in the recreation hall, and Santa Claus paid them a visit.

"Christmas! How it fills our souls with joy!

"For the Christmas sermon and music on Sunday night there were over one hundred present, and they listened with great interest as I spoke from the words in Luke's Gospel, 'There was no room for them in the inn.' This was a glorious service of spiritual uplift.

"But the Christmas tree on Monday night was the climax of all the holiday festivities. There was a piano selection by Mrs. Boyd, and an appropriate song by the quartet, after which I made a few remarks. Then the presents were given out. It took us two hours to perform this perfectly delightful task. It certainly was an occasion of great enthusiasm. Some were laughing, some crying with joy, while others were praying. I had to blow a whistle several times, and then quite vigorously, before I could quiet them enough to announce that a hundred pounds of candy would be distributed, and they could shake hands, wish each other a Merry Christmas, and then go home.

"It was blessed! Talk about heaven, why, we have had heaven here for a solid week!"

Any who wish to help with a present or with money may send it to the American Mission to Lepers, 156 Fifth Avenue, New York City.

Marriage at the Little Church around the Corner, New York.

The Journal of Convention of the Protestant Episcopal Church, diocese of New York, contains interesting statistics having to do with marriages in 1926, especially concerning the church where the most marriages were performed, since the total there is large. At Trinity Church there were, in 1926, 66 marriages; at St. Paul's Chapel, which is near the marriage license bureau, 92; at the Cathedral, 82; at St. Bartholomew's 84; at St. Thomas', 61; at St.

Philip's (colored) Church, 140; at the Church of the Transfiguration (The Little Church around the Corner) the greatest number by far of any, 1966.

It is claimed that at the Church of the Transfiguration the utmost care is taken to emphasize the spiritual side of Christian marriage, to manifest its sacramental nature, and to look out for the future happiness of the bridal couples and the families concerned. There are four requirements: it must be a first marriage for each bride and groom, unless the first husband or wife is deceased; each must have been baptized in a Christian communion, where one is baptized in the name of the Trinity and with water; where the parties are young people they must give assurance that their wedding is known to their parents or guardians, and has their approval; and they must not be related to each other. Each couple married at the Church of the Transfiguration is obliged to sign a statement to the effect that they are complying with these requirements. Such strict requirements as prevail result in a great many refusals to perform the marriages.

The Past Year of Y Work.

Substantial increases in a larger number of leading features than in any previous period are reported in the new "Year Book and Official Roster" of the Young Men's Christian Associations of the United States and Canada for the year ended April 30, 1927.

The year closed with the largest membership in the history of the American Y, 989,534, compared with 720,468 ten years ago.

The year's increase of 41,014 members included 24,900 men and 16,114 boys. The boy members now total 260,612, as against 161,131 ten years ago.

The operating expenditures of the more than 1600 Ys, together with their state and national agencies and services abroad, were $57,125,000, compared with $21,919,000 in 1917.

Nearly three-quarters of this operating total was paid for out of membership fees, restaurant and dormitory services, and other revenue-producing activities. The remainder was met, as usual, through contributions by members and friends of the Association.

Cradle Song.

NARAYAN VAMAN TILAK, INDIA.

Hush thee, hush thee, baby Christ,
Lord of all mankind:
Thou the happy lullaby
Of my mind!

Hush thee, hush thee, Jesus, Lord,
Stay of all that art:
Thou the happy lullaby
Of my heart!

Hush thee, hush thee, home of peace,
Lo, love lying there!
Thou the happy lullaby
Of my care!

Hush thee, hush thee, soul of mine,
Setting all men free:
Thou the happy lullaby
Of the whole of me!

A marked increase in the debt on property, which, at $25,456,000, is about 12 per cent on the net property and funds, is considered significant but not alarming in view of the large sums raised by numerous communities for their Y buildings. This debt compares with $13,576,000 in 1917.

Statistics dealing with various Y activities during the year include the following totals:

Organized groups increased from 9551 to 11,788.

Those attending camps for two weeks or longer numbered 88,937, compared with 80,887 in 1926.

Members of gymnasium classes numbered 465,210, a gain of 7 per cent over the total of the previous year.

There were 83,504 different students in educational classes, a decrease of 1727, or 2.3 per cent.

Students in Bible classes advanced in number from 219,885 to 234,966, a gain of 6.8 per cent.

The attendance at religious meetings, 8,676,000, was only slightly under the total of the previous year.

Decisions for the Christian life are recorded as 33,350, a falling off of 6.2 per cent from the 35,422 reported in 1926.

Members uniting with the church totaled 12,816, compared with 13,881 the previous year, or a decrease of 8.3 per cent.

BIBLE LANDS.

A manufacturing firm in Tel Aviv has received the first large commercial order from America,—for 510,000 boxes of jewelry.

Bagdad, the metropolis of Mesopotamia, has a population of 6000 Jews, who are regarded as a remnant of the ancient Babylonian captivity.

The erection of a museum to house the relics of ancient Palestine has been urged by Sir Flinders Petrie, the famous English archeologist.

Official figures show that 2,163,129 cases of oranges were exported from Palestine during the season of 1926-7, as compared with 1,117,434 cases last year. The value of this year's export exceeded that of last year by £386,603.

The recent earthquake in Palestine was worse than at first reported. The deaths reach almost a thousand, and three times that number were injured. The damage to property amounted to $2,000,000. Nablus, the Biblical city of Shechem, seat of the ancient Samaritan sect, possibly suffered the worst. With the exception of two streets the entire city lies in ruins. Seven hundred houses in Jerusalem and the surrounding districts were damaged. The damage in Jerusalem itself is estimated at $500,000.

The annual conference of the Palestine and Arabia Mission of the Christian and Missionary Alliance held last January unanimously voted to undertake a fourth **evangelistic endeavor in Arabia.** Two missionaries left Jerusalem in April, according to the "Alliance Weekly," with Teima as their objective. They went by car, but broke the front axle and had to walk and take camels until new parts could be brought from Jerusalem. They were back in Jerusalem June 1, having traveled 1350 miles, and having had abundant opportunity to witness for Christ and distribute a few copies of the Word of God.

The possibilities of Palestine soil for raising various crops will be examined by Sir Edward John Russell, famous British authority on chemistry and agriculture, who sailed recently for Palestine.

Sir Edward, who is director of the Rothamstead Experimental Station in Hertfordshire, England, will make a survey at the request of the Palestine government for the purpose of discovering the best methods, based on soil analysis, for using artificial fertilizers to develop Palestine agriculturally. The Rothamstead Experimental Station is the oldest of its kind, and is recognized as the most authoritative agricultural research establishment in the world.—"New Palestine."

OTHER LANDS.

Christianity in India has a larger number of women in colleges and universities than can be claimed either by the 240 millions of Hindus or by the 60 millions of Moslems.

A recent patient of Dr. W. J. Wanless, in charge of the mission hospital at Miraj, was the noted Indian political leader, Mahatma Gandhi. Dr. Wanless was called to attend Mr. Gandhi at Nipani, where he was ill.

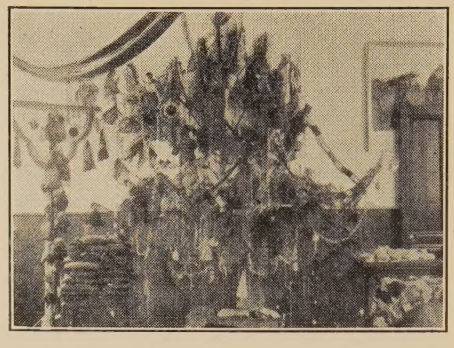
Two prominent men of Matsuzaka, Japan, told the principal of the girls' school there—a Christian,—that they had heard some Christian lectures over the radio by a preacher in Nagoya, and they asked him to invite the lecturer to come to Matsuzaka and speak. They agreed to pay his expenses.

In presenting to the English Presbyterian Assembly his report on the Alliance of Reformed Churches Holding the Presbyterian System, Dr. S. W. Carruthers surprised most of those present by stating that Queen Wilhelmina of Holland is a Presbyterian, and that the Reformed Church of the Netherlands is applying for readmission to the Alliance. Other applications have come from the United Church of North India and from the United Evangelical Church in Galicia. A most touching request came from an isolated congregation in Russia seeking recognition as a distressed and remote member of the Presbyterian family.

Women's Unions in China.

One feature of the Nationalist government progress in China is the organization of Women's Unions to bring relief to oppressed womanhood in accordance with the new principles of equality.

The pioneers are some 400 women who have traveled with the Political Department of the army and work under its direction. They instruct the peasant and city women in regard to the equality of the sexes before the law, freedom of choice in marriage,



Christmas party in China: the children, the tree. (*See page 830.*)

right to inherit property, and other matters. Foot-binding is condemned.

As soon as they have enough converts to start a local Women's Union these pioneers move on to the next place.

Above the local union is the provincial union, and above that the Central Women's Union for all Nationalist territory.

The Uganda Jubilee.

The Uganda Jubilee receives special mention in the October "Church Missionary Outlook."

It was held the last week in June. Pageant after pageant enacted the far-off days before the dawn of civilization in central Africa: the horrors of barbarism, the coming of Stanley, the arrival of missionaries, persecution and martyrdom of the first converts, the murder of Bishop Hannington. Then came the treaty with Great Britain, until today there are some 200,000 native Christians in the Uganda area.

Many services were held in the cathedral at Kampala, the capital, with a central day of thanksgiving on June 30. With thanksgiving for the past and the present there was earnest thought of the wide opportunities and great needs still before the church.

First Native Romanist Bishop in Japan.

Rev. Januario Hayasaka, a Roman Catholic priest, has been chosen bishop of Nagasaki, the first of his race to attain episcopal rank, and has been consecrated by Pope Pius at Rome.

Dr. Hayasaka is 42 years of age, and is a graduate of the Theological College in Rome, which he attended after preparatory schooling in Japan. He is a gifted linguist, and when Mgr. Giardini, the papal delegate, arrived in Yokohama was appointed secretary to the pope's envoy.

The elevation of a Japanese to the bishopric has caused great satisfaction and elation in Japan.

The seeds of Christianity were first planted in Japan by St. Francis Xavier, and a flourishing Christian community soon sprang up in Nagasaki. Time and again attempts were made to wipe out the new faith by fire and sword, but all the efforts of the feudal chieftains did not prevail against it. That Nagasaki, where the blood of so many Christians was spilt, should have been chosen as the diocese over which a native Japanese Romanist bishop should reign is regarded as a climax to the indefatigable labors of that apostle of the East, St. Francis Xavier. It is also proof of the fact that the Vatican is realizing the wisdom of permitting the church in Japan—following its recent action in China,—to develop under the guidance of native pastors.

An Unexpected Reaction.

When Mr. Charles C. Marshall wrote his now famous open letter to Governor Alfred Smith, no one realized how much interest would be taken in the discussion in Latin America, nor how strange would sound the religious political creed of Governor Smith in lands where such tenets as he holds are denounced from Roman Catholic pulpits every Sunday in the year, and the holders of them duly consigned to the flames of "el infierno."

For example, a liberal paper published in the far interior of Colombia has the following:

"We have always considered our criole brand of Catholicism as being medieval, and

utterly distinct from that found in progressive countries, where gymnastically and elastically it has to adapt itself to the manifestations and demands of the day. Doubtless the high authorities in dogma and morals know how to fix the standard for each country, according to its peculiar psychology and degree of culture, the strength of Catholicism in the land and the precise amount of support it can count on from the civil power. Thus it happens that in Japan, Russia, France, Germany, Chile, Uruguay, England, the United States and Mexico many things are quite acceptable to the church, and not at all considered contrary to Catholic dogma or to the essence of religion, whereas the same things are heresy in Colombia.

"Here is a case in point. (Here a whole column is dedicated to Governor Smith's reply to Mr. Marshall.)

"Here in Colombia not only do the priests oppose liberal candidates, many of whom are Catholics, but the church combats with all the spiritual and temporal weapons it can muster even conservative candidates as orthodox as Guillermo Valencia.

"Most respectfully do we request the high ecclesiastical authorities of the land, and especially of this State, to tell us whether or not they accept as orthodox and Catholic the declarations of Mr. Smith."—Alexander M. Allan, Bogotá, Colombia.

Advance in New Guinea.

An arrangement has been consummated the past few months by which the London Missionary Society has agreed to transfer to the New Guinea Evangelization Society of New York (156 Fifth Avenue) and companion bodies in England and Australia all its interest in the work conducted by Rev. Charles W. Abel of Kwato. The terms, which included the cost of mission property borrowed from a certain Fund, plus the cost of goods in storage, involved about $48,000: which sum is to be paid over a period of three years.

By agreement the New York society has assumed responsibility for half this sum, the English and Australian friends taking the other half.

This agreement brings to an end a long period of uncertainty, as the London Missionary Society has felt it impossible to continue to support the Kwato mission. Until something definite was decided as to the future Mr. Abel and his associates did not dare to initiate needed plans. Progress is now possible with a hospital. An electric light plant is already operating. A new mission boat is assured. Plans are underway for repairs and better buildings in many stations. There is also reason to hope that a larger field for work will soon be allotted to the mission, where work may be undertaken among the untouched savages of the West. This will be an added incentive to Papuan Christians to train for missionary work and to dedicate their lives and their substance to the winning of Papua to Christ.

The American committee now calls for funds to support Mr. Abel in a prompt advance. It is hoped that the first payment of $8000 may soon be made.

The Unchanging God.

"The years come and go, but God remains faithful. In these days conditions and other things seem to be changing, but there is One who remains 'the same yesterday, and today, and forever.'"

The above is an extract from a letter from South Africa, quoted by Dr. Bergin in the recently issued Eighty-eighth Report of the Ashley Down Orphanage, Bristol, England. Its record of God's unfailing faithfulness during a year of great trial to many gives evidence that the purpose of George Müller in founding the work is still being fulfilled in the strengthening of faith.

"Once again it is our privilege to witness to the faithfulness of God in connection with his work in this institution," writes Dr. Bergin. "During the course of another year we have looked to him, and we rejoice to bear testimony that we are not ashamed, for at the end of the period we are able to point to tangible evidence that God is still the living God, that his power is no whit less than in the days of Moses and of David, that he yet rejoices to have his children trust in him, that he can bring food supplies from further distances than the ravens brought them to Elijah, and that he still can command a widow woman to feed his own, if a Cherith brook should dry up under a withering drought.

"What, then, is the proof that we have to offer? It is just this, that during a time of great financial trial in this country the Lord has sent in to the work here the larg-

est income ever received in one year, viz., £58,679 1s. 2½d. This in itself has much more than supplied all our needs, and, added to the balance which we had at the beginning of the year, has left us at its conclusion with a balance of £23,000 15s., to the praise and glory of our God: an amount which we believe to be the largest in the history of the institution except during the time when Mr. Müller was accumulating funds for the purpose of building, simultaneously, Nos. 4 and 5 Houses. Remembering that our Lord Jesus, some time after the event, drew the special attention of the disciples to the number of baskets of fragments taken up 'over and above' that which was eaten by the multitudes who had been miraculously fed by him, we draw attention to this amount 'over and above' the actual needs of the year, that by so doing we might glorify the same giver of all good."

> For love bestowed upon us in our family and home, and in all we love best; for care towards us received through friends; and for all who have been kind to us,
>
> Glory be to God on high!

"The Pain of Death for Heretics."

Rev. D. G. Whittinghill, D. D., Rome.

The above title was the subject of a notable discourse pronounced in the church of the Holy Martyrs in Turin, Italy, on January 23, 1927, by the Jesuit Father Oldra:

"When the church has exhausted all its resources of Christian patience, when every attempt to persuade and every spiritual and material stimulus fails, and the guilty one deprived of his goods and separated from society, which he infected by his contagion, headstrong in his evil ways, continues in his heretical propaganda, stubbornly persisting in wishing to compromise public order and the peace of Christian consciences, then there remains nothing else for the church to do in order to defend itself and its subjects, and to compel the heretic to accept the true interpretation and obedience of the Catholic church, except to inflict the penalty of death.

"Catholicism being the only religion recognized by the State, the State can be more severe than the church would wish it against the disturbers of the faith. But the State has need of some one to illuminate it, hence the necessity of a competent ecclesiastical tribunal to pass judgment on the guilty and to consign him to the civil power to receive the extreme penalty.

"The Catholic State has the right and the duty to defend its religion, the only religion which it recognizes as true, viz., the Catholic, and to impede the diffusion of every other dissident faith, and to banish all that concerns their public manifestation. And for this purification the penalty of death may become necessary.

"Remember, brethren, that heretics have been the most damnable thing which has attacked the Catholic faith in all ages,—evil, immoral, disgusting, wicked, shameless, unpatriotic and unsocial people! Remember the heresies of the Cathari, who were called 'puants' (stinkers) because they were nothing but a blemish! Remember the heresies of the Waldenses, of the Albigenses, of the Lutherans, of the Anglicans, and of all those wicked Vandals hungry for Christian blood! Remember, brethren, that a heretic is worse than the greatest criminal, remember that the Thirty Years' War destroyed one-half of Europe and was due to the heresy of Luther, and your conscience will not be any more disturbed by the necessary effort to eradicate from the world every bad germ of moral and material infection!" —"Home and Foreign Fields."

His Brethren after the Flesh.

A report of the British Society for the Propagation of the Gospel among the Jews contains a mass of striking information regarding the work and fruitage of that society. Among the many inspiring items we find a statement of one of their colporters in Palestine of inquiries and extracts from letters that have reached him.

"I thank God for taking all fear from my heart, and I am now prepared to confess him before the whole world."

"Being convinced of the truth of the gospel of the Lord Jesus, I desire baptism from the depth of my heart."

"Having seen my father read the New Testament three evenings in succession gives me courage to speak to him of my desire for baptism."

A student of the Hebrew University

said: "I want more instruction in Scripture with the object of being baptized."

Among the postal requests for literature there was an interesting one from Tel Aviv, Palestine. Here are a few lines from the Hebrew letter:

"I have for a long time now been studying the Messianic faith, the life of Jesus and his disciples, using chiefly Jewish sources. I also looked into the Old Testament prophecies, but as the Talmudical accounts seem fragmentary and garbled I would be glad of books which treat of this subject scientifically and exhaustively. The books may be in Yiddish, Hebrew, German, or Russian."

Two other inquirers expressed themselves in verse, part of which is here translated. One wrote:

"My head is a dark cloud,
My heart is a heavy load:
O God's Son, have compassion:
Send light, freedom, redemption!"

The other wrote:

"Thou who art this world's only light,
And call'st it in love to unite,
A long night of thee I have thought,
And now wish to thee to be brought!"

Here is a letter from a veteran Hebrew writer:

"I love and adore the Lord Jesus like you, and wish to follow him. I am convinced that the Talmud, as the whole of Judaism, is a hindrance instead of a help to one's spiritual life. The Old Testament is on a different footing, but it still falls short of the highest, and is insufficient. Jesus alone leaves nothing to be desired."

The last quotation is a prayer by one when his father threw him out of the house when his faith in Christ was discovered:

"O dear Lord Jesus, my righteous Messiah, forgive me for hiding my faith so long, and help me at this time of testing and trial, and let not thy hand lie heavy on me! I am young and inexperienced. O help me in this my new path! . . . ."

A couplet written in Hebrew by an inquirer and sent on a Christmas card read:

"As the lion for strength is incomparable,
So to measure Jesus' love we are unable."

"Dear reader, remember our bit of vineyard when you approach the throne of the heavenly grace!"

JAPAN'S CHRISTMAS GIFT TO AMERICA.

Rev. Sidney L. Gulick.

Five million Japanese children have joined their sen (pennies) to send to America a most extraordinary Christmas present.

Some sixty "Doll Ambassadors of Goodwill," one from each prefecture of the empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each prefecture a separate farewell will be given to its own little ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that prefecture to the children of America.

The whole party was to be given a farewell reception on the Emperor's birthday, November 3rd, placed on public exhibit in Japan until November 8th, and sail from Yokohama on November 10th, arriving in San Francisco on November 26th. They are coming to attend our Christmas celebrations, and as stated in one Japanese announcement they are to be "in time to be placed on Christmas trees in America."

The little ambassadors of goodwill are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed and dyed. Every doll and all her possessions will bear a distinguished family crest (coat of arms), each different from the others. Each ambassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk, and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in Japanese papers that the cost of each doll with her outfit will be nearly $200, all contributed by the children of the empire.

A special envoy, Mr. Sekiya, has been assigned the delightful duty of accompanying the little ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship among Children. He is instructed to see that everything is properly done, so far as the Japanese children and government are concerned.

What started this extraordinary visit to

America of these unusual goodwill ambassadors?

The reply is that no Japanese was satisfied with mere "Thank-you" letters and photographs for the 13,000 Doll Messengers of Friendship which went to Japan from America last winter. They went, as is now widely known, to attend the Doll Festival on March 3, and especially to convey goodwill greetings from the young people of America to those of Japan.

Those Friendship Messengers were sent by tens of thousands of children representing every state in the Union. The children had dressed the dolls themselves, secured their tiny passports and railway and steamer tickets, and had sent along with them their own individual messages of goodwill to the boys and girls in Japan.

The Japanese papers caught the story and reported it in full, with many pictures of the dolls, to every city, town and village, and to every school in the land. Thousands of children welcomed the Doll Messengers at the wharf as they arrived on the various steamers. They met them at the stations, oftentimes waving American and Japanese flags.

At the official reception in Tokyo our American ambassador, Hon. Charles MacVeagh, made the presentation speech. The response was made by Viscount Shibusawa, the "Grand Old Man of Japan," now 88 years of age, who for seventy years has promoted friendship between Japan and America. Seated in places of honor were princes and princesses, the minister of Foreign Affairs, the minister of Education, and many distinguished gentlemen and ladies. Two thousand children selected from all the schools in Tokyo crowded the great hall. A special welcome poem was written, set to music and sung in all the schools of Japan. Kimiga Yo, the Japanese national anthem, and the Star-Spangled Banner were also sung, and everywhere American and Japanese flags were displayed.

Every prefecture staged its own welcome, and then every city, and finally every school which received one welcome messenger to stay forever in that school. Thousands of photographs and half a dozen films tell the story of the joyous welcomes given these little messengers, who assured the people everywhere that there is in America a loving

Christmas Dinner at the Bowery Mission, New York City. At this season homeless men are more easily reached than at other times. Supported by "Christian Herald" Contributors.

heart for the children of Japan and their beautiful Doll Festival.

This extraordinary welcome given to the American Doll Messengers of Friendship by the entire Japanese people has furnished the background for the coming to America of the wonderful Doll Ambassadors of Goodwill. They are coming to be here for Christmas, and to join, if possible, in our Christmas festivities.

LAST CHRISTMAS IN FAR-OFF LANDS.

In a Ceylon Prison.

I cannot forget the service I had on last Christmas morning with the English-speaking men in jail. Many of them, when they thought of home and the loved ones left behind, at closing time dropped down on their knees with tear-stained faces and prayed for God's forgiveness and help. They were glad to begin a great day like that and meet the king of peace.

I may say here that I have often made good use of the helpful and inspiring addresses and other material in the **Record of Christian Work** for my sermons to the men in jail. The Moody Colportage books which the Colportage Association has kindly sent me are greatly appreciated by all classes of men in jail. Any other good helpful and sound Christian publications will be most gratefully received for this same purpose.—G. D. Lemphers, Nugegoda.

One Child in China Who Heard the Christmas Story.

Last year one little girl who came to our Christmas celebration heard for the first time the story of Jesus, and why he came to the earth. She went home and told her people about it. The next day an old man came asking me to go to his village. Two teachers went with me to visit, and we had a fine time. We sang and explained the meaning of the songs and Bible verses. The music, as usual, drew all the people of the village, and we had a profitable meeting.

Several months later they asked us to open a school there. When they learned that we were not able to support a school this year the old man and his friends promised that they would be responsible for the support if we could send a teacher. In March we sent one, and we have had a good school ever since. In June we went out to examine it, and found twenty-five girls doing good work.—Miss Ruby Sia, China.

A Hindu Baby Jesus.

We did have such a lovely time at Christmas! We had special teas for the Bible women and the teachers. The day school children came to the bungalow and gave a Christmas program, and we gave prizes to those who had passed into higher classes during the year. A dear little Hindu baby was the Christ child as the children acted out the story of the shepherds of the Bethlehem hills on the first Christmas night so long ago.

The boys and girls learn new Christmas songs every year, and at different times during the night of Christmas Eve visit every Christian home in the community. It is beautiful to hear their clear young voices ringing out the Glad Tidings up and down the hillsides. The Tuberculosis Sanatorium and the Leper Asylum are five miles apart, but the boys visit them both before morning with their cheering carols.

For the Christmas Eve program in the church a special feature is the lighted procession. They all meet in the compound of the girls' school, and with Japanese lanterns or lighted candles they march up the hill to the church singing about the joys of Christ's coming to earth. The Hindu and Mohammedan children of the neighborhood love to join with their Christian playmates in this processional. On other days there are sports, and the girls had their own Christmas tree (for we live in Christmas tree land,) and a specially good dinner, and also the gifts that come in the parcels from home. One of the most acceptable of gifts is the three-yard bright piece of cloth for blouses. Our girls as a rule wear the lovely saree, and they like the bright muslins and ginghams to go with them.—Miss Jessie I. Peters, India.

The Christmas Idea in Japan.

Each Christmas shows that the Japanese people are more and more turning Christian. They may not fully understand the Christian doctrines. They may not quite have the Christian spirit like the people of the Christian countries. But this much is certain, that we have come more and more to

take the point of view of Christians. Our conceptions regarding our various customs and institutions, especially our views of public prostitution and the habit of drinking, have been greatly influenced by the views of Christians, thanks to the untiring efforts of Christian missionaries in this country.

Ten years ago our people scarcely celebrated Christmas, but today there are many shops on the Ginza dealing in Christmas toys and decorations. Our children of Europe and America await Santa Claus. In fact, Christmas has become one of the national holidays of the country, although not recognized as such by the government.

Christianity can be regarded as a sort of middle ground between Shintoism and Buddhism in that it is free from both the fatuous optimism of our ancient religion and the soul-horrifying pessimism of our imported Hindu religion. We have reasons to believe that had our ancestors not imported Buddhism from continental Asia our primitive Shinto religion would have taken a line of development which would have led to a religion sober and hopeful like Christianity. The seed of our own civilization was of the same kind with that of Western civilization. This largely explains why our people are turning Christian every year, even though the number of churchgoers may not have increased appreciably. This influence of Christianity should not be measured by the number of churchgoers, but by the degree in which our thinking has been altered by Christian faith and morals. —Editorial, "Japan Times."

Around the Tree of a Thousand Lights in France.

Though Christmas is above all a children's fête, it is also a fête of evangelization. There is no occasion in the year more favorable for presenting the gospel appeal, whether to adults, the aged, or the children themselves. Happy are those evangelists who, after the example of their celestial forerunners, the angels of Bethlehem, can on this day proclaim the message, "Behold, I bring you glad tidings of great joy!"

In our halls it is a true message of Christmas which resounds, easily distinguishable in the addresses made and the stories told around the traditional lighted tree.

In order that this may be the better understood and brought within the reach of all ages, in most of our halls the children, the young people, the mothers' groups and the men's circles are invited to gather about the same tree on successive nights, when the tree is relighted for each.

To judge of the effect which a Christmas tree produces upon men and women of white hair, let one come to one of the fêtes given by the Mission to the "Mothers," or again to the unfortunate wrecks of society, the aged and infirm from the hospital of Bicêtre! For an hour all life's miseries are forgotten as the thoughts of all those present are directed to him who became poor that the poorest might become rich. In faces wrinkled by labor and by suffering, eyes which have often wept shine as they never otherwise would, for behind those eyes there is awakened, just as in the children themselves, the joy of the true Christmas spirit. Nothing could be sweeter to see.

Neither the children nor the aged of our halls are spoiled or blasé. The little gifts which the generosity of our friends permits us to offer are hailed with a genuine welcome. Our evangelists are more than repaid for the 5000 parcels, large and small, which they have prepared as they see the joy that these packages give.

But the joy of receiving is not the whole story. Many are those who have gone beyond that and who have learned that the happiness of giving is the great lesson of Christmas. In our Fraternités at Nantes and at Rouen our boy scouts organized fêtes for the poorest and most unfortunate children they knew, those even whom they had just met in the streets, and they paid

Blessed be God!

For the beauty of children and their joy in all beautiful things, for their mirth and laughter, and for the joy and light they bring into the world,

Blessed be God, eternal friend of children!

For their enthusiasm, their abounding energy, and their love of the heroic and adventurous; for their candid, generous trust in those around them, and for their quick response to calls of love and service,

Blessed be God, eternal friend of children!

the entire cost. The scouts of Amiens cut their own tree, and brought it from the woods, and set it up in the sick children's ward at the hospital, where they also sang their songs. The children of Ménilmontant carried a large branch of their tree into a sick room and repeated for those there their Christmas program. The girls of the Salle Centrale went to the poorhouse to sing. These young messengers of Christmas are our best evangelists.

At one of the gates of Paris, in a large van, were gathered some of the most unruly, most wretched and most ragged children of the Zone Militaire. Near a gate at the opposite extremity of the city their brothers-in-misery were brought together by the Salvation Army for a Christmas fête in one of the Mission's halls. Is there any place where the wreckage of humanity tells its story so poignantly as in its degenerate childhood? Certainly there is none where God's mercy and pity in sending his Son into the world are more deeply realized.

. . .

So Christmas 1926 is over, and our celebrations, we trust, will leave impressions of peace and joy in the hearts of all. It is with gratitude toward God and to our coworkers who have helped us through these sweet days that we bid them adieu, with the prayer that the memories of the Christmas festival will abide among all these humble folk whom it is our privilege to serve. All together, also, we say "Merci" to the friends in America whose generosity has enabled us to put happiness into the hearts of these, God's little ones.—"American McAll Record."

A Labrador Christmas.

HARRY LAWRENCE WILBUR.

"Christmas! Christmas! Christmas!"—it seemed to ring through the icy night air as the hush of dawn was presaging the impending hurricane of joyous shouts, hours of happy, throbbing excitement.

My, how busy the last few days had been! There had been practising for the Christmas play and the anthem. There had been the plans for costumes, for decorations, and for the entertaining of our guests from the nearby village, the annual entertainment being one of the "events" of a Cartwright winter.

Then enthusiastic plans had received a distracting blow. Scarlet fever had been diagnosed, and the school was shut off from its friends by an impassable quarantine barrier. But out of the uncertainty and disappointment of it all had come the splendid determination on the part of the teachers to go through with the entire program for the sake of the children. How tirelessly they had worked! And these last few days, so hectic and yet so happy!

Early in the week there had been the rush out on the porch to see the boys bringing in the Christmas tree, selected from carloads on the hillside. There had been armfuls of green boughs. There had been decorating with eager helpers a-plenty, till now the nursery with its imitation brick fireplace constructed around a packing box, the

Bringing in the Christmas tree.

schoolroom with its gay festoons and evergreen-decked stage, and even the familiar diningroom seemed to whisper "Christmas" with a cheery knowing wink of its curtains.

Just a few short hours before there had been the delightful Christmas concert, as the children proudly call it, and it had been impossible to tell who had been more thrilled, the tiny audience composed of a few of the children and the members of the staff who were not behind the scenes, or the little actors themselves. With a "Hop-Hop-Hop" three little furry, cottony bunnies had ushered in a charming half-hour as they came on the stage and peeped out from behind the scenery. It was a sweet story of a brother and sister who were bravely trying to carry the Christmas spirit into their poor little home, and were out in the forest searching rather hopelessly for holly and

SCHOOL OF THEOLOG

mistletoe. "The Angel of Love," "The Spirit of Give," "Santa's Special Messenger" of cheer, and "The Wise Old Owl" who was "Santa's Special Recorder," all conspired together and summoned a walking Christmas Tree, which the bright fairies, "Holly," "Mistletoe," "Tinsel" and "Christmas Candle," danced in and decorated. Next rollicking "Popcorn Boys" and the two Jacks, "Jumping" and "In the Box," and finally Santa himself appeared and banished the last trace of care as the gay little company danced around "our Christmas Tree."

And then the sun had set in the late afternoon: lo, it was Christmas Eve! After a supper, where excited voices had kept mouths all but too busy to eat, we had gone

Fifty stockings for Santy.

over the snow and sung our carols outside of Mr. Bird's house. A dear, wee little miss was brought to the window, and laughed her wonder and delight at her first Christmas Eve. We were sorry that they all were not to be with us on the morrow to join in the fun.

Back once more in the snug nursery, with the frozen stars gleaming in through the double-paned windows, many Christmas letters had been read and had been sent up the chimney in smoke to Santa; while with song and merriment some fifty assorted stockings soon graced the fireplace and danced along the wall. And finally we had sung with a joyous thrill the ever appropriate "God Save the King," for we loved these dear little British folk who were scampering off to bed. And at last the stockings had all been filled with apples and goodies and dolls and toys, and the weary but happy Santas had gone to bed to rest for a bit while the first grey streaks of dawn were greeting "the sentinel in the cove." Yes, Christmas, Christmas, Christmas is here at last!

It seemed almost immediately I was wakened by the wildest sort of clatter and chatter, delighted shouts, "Oh's" and "Oh look's" and the patter of flying feet. Being already dressed, I was at the door in a moment, to be greeted by "Merry Christmas! Merry Christmas!"

Wide eyes sparkled, and with cries of "Oh look!" "Look at my beautiful doll Santa brought me!" "Oh, Harry, look at this!" we were shown dozens of things by the happy youngsters who had triumphantly returned with their loaded stockings: while others who hadn't been able to dress so quickly rushed down to the nursery still struggling with stubborn buttons, each calling to everybody in general and in particular a "Merry Christmas!"—"Among the Deep-Sea Fishers."

Christmastide in West Africa.

Our December skies are like houses aglow with light from attic to cellar, ablaze with light for the reception of the Christmas king. The stars dance and throw across the heavens their star balls that break into countless gleams like Christmas candles. They laugh and wink at one another up there in the clouds as if they were having the best time in the world.

It is not over Santa Claus that they are rejoicing, for Santa Claus in person does not seem to fit into an African December at all. There are no chimneys here for him to come down, no stockings to hang on the mantel shelf, no snow for his sleigh to run smoothly and swiftly on its course. Amid all the music the jingle of his bells is the one note lacking. He sends his gifts by steamers and surfboats, with the message that he is too busy in America to come out here. And nature goes on rejoicing just the same, for she is thrilling with ecstasy over another Christmas guest, he who was born not in your frigid clime, but in the hot land, even like ours.

The Lord Jesus Christ was born in a warm country, where it is summer at Christmastide. No country can understand more clearly than we Africans do the humble surroundings of his birth. Most of us are born in similar surroundings. Our little

African boys and girls can understand and love him because his coming into this world was so like their own. And December, because of his birth, is a sweet month to us.

Before the pepper bird sounds his call on December twenty-fifth, like a black stream we wend our way to the temple on the hill because we have "seen his star in the East and are come to worship him." Like the Wise Men of old we come with our hands filled with gifts for the Christ Child. The birds sing outside, and we pray and praise within, and while all heads are bowed in prayer in the holy Christmas hush one after another steps out into the aisle of the church and lays his gift, or Christmas pledge, upon the table, praying as he comes and goes. No one knows the amount of the gift, only the king himself, whose tender eye softens at the sight of the wee brown babies being carried to the altar to lay upon it the copper coin so tightly clutched in the tiny fingers. Then, when all have "presented unto him their gifts," how we stand and sing, SING, SING the dear old Christmas carols, returning to our homes with a higher spiritual vision and inspiration for a nobler life, leaving upon the altar our gifts to the Lord Jesus who gave himself for us! It is a rare and beautiful service from devoted hearts whose spirits have been cleansed by the blood of the Lamb and filled with his holiness.

In a few hours another Christmas service follows. Then the Christmas dinner is eaten, and the afternoon is given over to games of football and such healthy sports as races, jumping, swimming, and the like.

Such is always our Christmas Day in Africa. And when your loving and generous Christmas gifts arrive in time, the holiday packages for each family and the packets of candy and crackers (2 or 3 sweets on 2 soda biscuits,) are given to all, and everyone is happy. But this is a side issue, so to speak. What we try to teach is that Christmas means giving to the Lord Jesus Christ, not expecting things for ourselves, and so come weal, come woe, we have always in December and January on the tropical West Coast of Africa a MERRY CHRISTMAS AND A HAPPY NEW YEAR!

Wishing you the same, dear friends,
Yours in the Lord Jesus Christ,
Walter B. and Maude Williams.

Even in Disturbed China!

For weeks before Christmas Day all of us have to make preparations for this great event of the year. If all your plans had been made and invitations given to meet on Christmas afternoon, and only a few days before Christmas there happened something to prevent the happy gathering, your joy would be turned into sorrow, and I am sure there would be quite a few tears shed, and many heavy sighs.

This is really what did happen here this year. We had planned such a nice time for old and young, and friends in the homelands had sent parcels of things, so that all was in readiness for a grand time. Alas! just a week before Christmas rumors came that a lot of soldiers were coming here, so all women, children, and young men made haste to leave. When the troops did arrive on the Wednesday before Christmas the city was deserted, shops were shut, and all doors were barred.

As many as 10,000 passed through here in four days. Quite a number remained for the night, but on the whole were well behaved. When I went out on Christmas morning the streets were full of soldiers, but hardly another person was to be seen. Instead of a bright happy day the city resembled a place that had been struck by a great disaster. Even the bells of the Catholic church did not chime, so you can guess how quiet and uncanny it seemed. Our hearts were sad not to be able to have our festivities as arranged.

However, the last of the soldiers had arrived and gone, and slowly the people began to return to their homes. We felt that if all the folk were coming back we could really have our meetings, even though late and not on Christmas Day. We therefore made it known to all the children and women who attend the dispensary meetings that we had decided to have the Christmas meeting on Monday the 30th of the 11th moon,—January 3rd according to our date. One of the compound men went to the hill and got a lovely tree 10 feet high, and we set this in a box in the middle of the dispensary waiting room. Festoons of red, yellow and blue cloth were hung from the ceiling, gathered up into a big bunch in the center. In one corner there was an easel, on which were hung a lot of colored bags containing

things for the children. Two small tables were placed at each side of the beautiful Christmas tree. One of these was piled with parcels wrapped in red paper, the other had a tray of puffed rice mixed with Chinese syrup and formed into hard cakes. Underneath this table was a large basket of oranges.

We had not finished our dinner, which was half an hour earlier than usual, when there were knocks at the door and noises which were easily recognized as those of children. We hastened to get all the final preparations done, then let the children come in.

I wish you could have heard the exclamations of "Ai-yah, ai-yah" from these heathen boys and girls! They had never seen such pretty things before. The women soon came, and then when the doors were shut we began the meeting with prayer. The Bible woman prayed and then Mr. Barling gave a short address on "Remember Jesus." One dear old woman was there who some years ago attended the services but had gone right back to idols again. Last week she came for medical treatment, and I invited her to this meeting. She came, and brought another old lady. I was so glad, for I am praying that she will now come back to us again.

After the address some of the girls sang choruses which they had learnt at the Monday meetings. Then the chief item on the program followed. The little red paper parcels were brought forward, and the names were called. How I wish you could have seen the eager look on the faces of the children as they hurriedly broke the string to see what they had got! Here was a garment, a pair of mittens, a pencil, crayons, a doll, toy, soap, knife, mirror, buttons, etc., all good and useful presents! After the children the women received their parcels, and they too were just as keen to see the contents as the children. The next thing was to see what the funny-looking basket on the low table was for. Each child was then called to the front and told to put his hand into the basket and find something. This was a bran-tub, though we had to use chaff instead of bran. There was some fun watching these little mites plunging their hands into the chaff and triumphantly hold a parcel over their heads when "captured." By the time all had had a turn there was nothing left but chaff, chaff, chaff, all over the floor.

This was not all. The puffed rice was carried around, and each took three cakes. Then the oranges followed, and last each had a packet of sweets. Then the little muslin bags were given to all the children who had attended the children's meetings. In these red, blue and yellow bags were peanuts, small "golden bullets," a fruit like a tiny orange about the size of an almond nut, and also sweets, and a pocket handkerchief.

This ended the happy gathering, for which we all praised God. The children and

Ski race at Northfield Seminary Winter Carnival.

women then went around to see the missionaries' house and garden. The children made a pretty picture, hugging their red paper parcels, dressed as they were in their highly colored best clothes.

In spite of disappointment at first we were able to have a happy time indeed. You will all realize that this occasion of good will and cheer has brought untold joy to these folk. We thank you all for your loving gifts, and ask you to pray that all these children and women will soon belong to Jesus. We do thank you for all your love and prayers!

With much Christian love,

Yours in the happy service of Jesus,

Lily and Frank Barling.

CURRENT THOUGHT.

Theology has discussed too much the being of God. His nature we do not

know and cannot understand. His character we see in Christ. What God is I cannot even begin to put into words; what God has done I know, and that not by philosophical ideas or local images, but in and through Christ.—P. Carnegie Simpson.

Peace between the churches cannot come from a spiritual unity which is more than ever impossible. For spiritual unity, beautiful as it is in itself, is a chimerical thing in this world. . . . . Harmony in liberty, that alone is the unity men may hope to achieve here below; or rather, it is for them the best, the only means of rising more and more towards that true unity which becomes more distant and more remote if we attempt to attain it in any sort of forcible way, in other words, by any violent attempt from the side of the material order to interfere with the spiritual order. Harmony in liberty, that is the Christian spirit, that is charity and fervor combined.—Guizot.

In these latter days, the days before the summer, God promises to pour out his Holy Spirit upon his people as he has not done to any nation, nor can he, because no nation has such a land and history behind it, stored with the presence of Christ. Therefore, "pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122. 6)!

From his first word to Abraham God gave a remarkable promise, "I will bless them that bless thee," because Jesus Christ was to be born of the Jews. It has been the experience of all who endeavor to love the Jews. Such get near the heart of Jesus Christ. His work shall not be incomplete. The Jews shall yet be "a crown of glory and a royal diadem in the hand of God," and Palestine shall yet be "the glory of all lands" (Isaiah 62. 3; Ezekiel 20. 6), for the mouth of Jehovah hath spoken it.—Sir Andrew Wingate.

I think we are still slowly recovering from the operation of the war. We are more or less under the anesthetic, and have not got back to a normal state. . . . .

I believe we shall be more religious, though less inclined to orthodoxy. We shall be less institutional, and more ethical. The numbers of religious people attached to a definite denomination will be less. Just as in the East there is a new kind of Christianity growing up of a vague character, so there will be here, and already is.

This vague Christianity consists in professed admiration for the person of Christ without defining his relationship to God. It is content to think he was good and loving and merciful. It believes that Christianity consists in carrying out his directions, which can be gathered apparently more easily from the Sermon on the Mount and the parables than among orthodox people. . . . .

If people are religious they are inclined to be practical about it, and to do work of some kind as a result. The popular doctrines, so far as there are any, are the doctrines of Christian Socialism,—the fatherhood of God, the brotherhood of man, the kingdom of God on earth, and so on.—Canon Adderley.

TO FOLLOW HIM.

If Jesus came to earth again
  And walked and talked in field and street,
Who would not lay his human pain
  Low at those heavenly feet:

And leave the loom, and leave the lyre,
  The joys, the tasks that fill the day,
To follow him with heart afire,
  Unfaltering all the way?

Where'er he went I fain would go,
  Nor question where the path might lead:
Enough for me that here below
  I walked with God indeed!

—Owen Meredith.

THE ESSENTIAL FACTOR IN CHRISTIANITY—JESUS CHRIST.*

Rev. John McDowell, D. D.

Is Jesus Christ a necessity to Christianity? If so, in what respects?

These are the most important questions being asked today about Christianity. They touch its heart, its spiritual dynamic. They involve all that is fundamental in its character and claims.

These questions have their origin in what Dr. Orchard of London has described as "a serious and sustained attempt to remove Christ from the position given him in the Christian scheme of things." Whatever may be the purpose of these questions, there can be no doubt that there is a demand abroad today for a Christianity without Christ. Craig S. Thomas, in his book "The Essentials of Christianity," tells of a young man who said to him that "God's relation to us would be simple enough if Jesus Christ had just kept out." It is this attempt to keep Christ out that makes it imperative for all who believe in Christianity, and who are venturing their life upon it, here and hereafter, to consider earnestly and prayerfully the relation of Christ to Christianity.

It goes without saying that any answer to this inquiry worthy of serious consideration must be determined by the character of the authority on which it can rest and of the sources of information on which it can rely. Let me hasten to say that Christ himself is the supreme authority on all matters pertaining to Christianity, and the New Testament the primary source of information regarding its teachings and claims!

On the basis of this authority and source of information we affirm that Christ is a necessity to Christianity, and therefore the essential factor in Christianity.

In support of this affirmation we cite:

I. The Teachings of Christ in the Gospels.

(1) *Christ defined Christianity in terms of himself.*

Witness the seven "I Am's" in the Gospel of John: "I am the bread of life," 6. 35; "I am the light of the world," 9. 5; "I am the door," 10. 9; "I am the good shepherd," 10. 11; "I am the resurrection and the life," 11. 25; "I am the way, the truth and the life," 14. 6; "I am the vine," 15. 1.

(2) *Christ insisted upon personal devotion to himself.*

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matthew 10. 32, 33. "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it," Matthew 10. 37-39.

(3) *Christ identified himself with his message.*

He will not own personal attachment to himself which is divorced from his spiritual message. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!" Matthew 7. 21-23. "If ye abide in my word, then are ye truly my disciples," John 8. 31. "If ye love me, keep my commandments!" John 14. 15. "If a man love me, he will keep my words," John 14. 23.

(4) *Christ demanded faith and belief in himself as a condition for the vouchsafing of his help.*

"This is the work of God, that ye believe on him whom he hath sent," John 6. 29. "I am the resurrection and the life: he that believeth in me shall never die," John 11. 25. "Let not your heart be troubled! Ye believe in God: believe also in me!" John 14. 1. "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake!" John 14. 11.

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* Northfield Young Women's Conference, 1927. Dr. McDowell is secretary of the Presbyterian Board of National Missions.

(5) *Christ is himself the gospel.*

"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people! For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2. 10, 11. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," Luke 4. 18, 19.

"Jesus Christ," said Dr. R. W. Dale, "came not to preach the gospel, but that there might be a gospel to preach."

(6) *He established the Lord's Supper as a memorial to himself.*

"This do in remembrance of me!" Luke 22. 19.

(7) *He based assurance of final victory of eternal life on himself.*

"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," John 10. 28. "Because I live ye shall live also," John 14. 19. "In the world ye shall have tribulation, but be of good cheer: I have overcome the world!" John 16. 33.

II. The Teachings of the Apostle Paul.

(1) It was the manifestation of Christ that converted him, Galatians 1. 16; the love of Christ that constrained him, 2 Corinthians 5. 14; the power of Christ that impelled him, 2 Corinthians 5. 9. Christ was his certainty, 2 Timothy 1. 12; and his strength, 2 Timothy 2. 1; his peace, Ephesians 2. 14; and his hope, Colossians 1. 27.

(2) Through Christ he lived and suffered, Philippians 3. 8-10; in Christ he gloried, Galatians 6. 14; for Christ's sake he lived and died, 2 Corinthians 5. 5-11. Christ was the foundation of his faith and his hope, 1 Corinthians 3. 18, his "all and in all," Colossians 3. 11.

These and many other passages make it perfectly clear that in the Christianity of the New Testament it is a PERSON, not a dogma, who invites our faith; a PERSON, not a code, who seeks our obedience. Christ offered himself to the world as the solution of all its difficulties, and as the source of a new life. He asked men simply to believe in him, to love him, to obey him, to follow him. To those who became his disciples he gave instruction in many things, but to those who were not he offered first of all himself: not a doctrine, nor a plan of life, but a living person.

It is easily discoverable from the teaching of the New Testament that Jesus asked from his disciples something more than mere assent to his words. He asked them for a devotion to his ideals, consecration to his service,—in a word, absolute loyalty to himself. Thus the Christian faith finds its center not in a book, or a creed, or a philosophy, or in ethical code, or a many-centuried institution, but in a living person. Indeed, it may be said that the whole case of Christianity rests on two facts: the fact of a divine person and the fact of a divine history. "The historical fact of Christ," said Dr. Cairns, "interpreted by faith, is the central secret of New Testament Christianity."

We need also to be reminded these days that Christian faith is more than faith in the ideal that Jesus cherished, more than faith in the institution he founded. This "more" is always defined in the Gospels as faith in Jesus Christ.

If one were to eliminate the personal pronoun "I" from the New Testament, its teachings would have no meaning. In the New Testament Christ is not only the messenger, but the message; not only the preacher of the gospel, but its embodiment.

It is because of what he is that the gospel is believable. His personality is not only essential to its proclamation, but its absolute incarnation. In Christianity Christ teaches truth, but he himself is the truth. Christ creates light, but he himself is the light. Christ reveals the Father, but he himself is God incarnate.

No one can read the New Testament without being impressed with the fact that it is Christ's presence that quickens repentance, brings the consciousness of sin forgiven, confers the only possible comfort in sorrow, ease in pain, peace in struggle, and instils in the human heart the certainty of divine love.

For the solution of all spiritual problems New Testament Christianity points the ages to Jesus Christ.

The method of Jesus in the days of his

flesh was to bind men to himself by bonds of living loyalty, and that method he has never superseded. It still holds. Love to Christ, devotion to his person and his aims are as of yore the best means of discovering the truth of his claims,—means within the reach of all mankind.

Bereft of the irresistible spell of its founder, Christianity passes into an intellectual and ethical theory. It ceases to be a religion, and becomes just another of the many philosophies of the ages. Take Christ out of history, and at once you lose touch with the divine! The face of God the Father suffers an eclipse. To undertake to explain Christianity without Christ is a performance which can only provoke intellectual contempt. No one but Christ ever dared to say, "I am the way, the truth, the life. No man cometh to the Father but by me." Certainly in these days when all kinds of men and all kinds of movements are calling themselves by the name of Christ, regardless of their aims or their character, we do well to remind ourselves that according to the teachings of the New Testament no one is a Christian who does not love the Lord Jesus Christ, and no one can properly love the Lord Jesus who does not enjoy conscious, personal fellowship and intercourse with him. "Lovest thou me?" is still Christ's challenge to humanity. He addresses it to every one who would bear his name. It is the sine qua non of both personal Christianity and Christian service.

There may be life without Christ, but the New Testament makes it clear that there can be no Christian life without Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life," 1 John 5. 12.

There may be truth without Christ, but there is no Christian truth without Christ. Christ is the ground upon which Christian truth rests. He is its source, its guarantee, its power and its test.

There may be growth without Christ, but there can be no Christian growth without Christ. Only as our life begins in him and is nourished by him can we grow into his likeness and be worthy of his name.

There may be service without Christ but there can be no Christian service without Christ. "Abide in me, and I in you! As

Dr. John McDowell of New York.

the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me," John 15. 4.

There may be fellowship without Christ, but there can be no Christian fellowship without Christ. In Christ and Christ alone Christian fellowship lives and moves and has its being.

There may be hope without Christ, but there is no Christian hope without Christ. Christian hope centers in the person of Jesus Christ. He proclaimed himself as the embodiment of this hope, and by his own resurrection the promise was sealed, John 11. 25, 26.

Christian hope leads us from trust in a future event to trust in a living present person. Martha in her sorrow had affirmed her belief in a resurrection at the last day, but Jesus knew that this belief was giving her no comfort, and immediately he led her from her belief in a future event to a belief in a present person, and that person himself. Hope carries us beyond our trust in Christ's promises to trust in himself. We believe in his promises because we believe in him. With Christ it is, "He that believeth in me,"—not merely "in my gifts or my promises." Indeed, it may be said that we cannot have his gifts without having the giver. Faith in his promises involves

faith in the promiser. Hence he asks Martha, "Believest thou this?" And her answer practically amounts to saying, "I do more than believe this,—I believe thee," John 11. 26, 27.

Thus, everywhere throughout the New Testament Christian hope is rooted and grounded in the person of Jesus Christ. Apart from his words and his works there is no ground for the Christian hope. Eliminate Christ, and you have no promise of the resurrection and the life in the Christian religion.

Hope that is born of science and natural evidence awakens no joyful enthusiasm in the masses of mankind. It stands with a question upon its lips, tremulous at times, peering into the future with a troubled gaze, hoping rather than believing, and passing into the future with the peace of resignation rather than the joy of assurance. Christian hope—that is, hope that is born of trust in the person of Christ and belief in the promise of Christ,—voices itself in words of assurance such as these, "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens," 2 Corinthians 5. 1; in words of triumph, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Romans 8. 38, 39; in words of victory, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" 1 Corinthians 15. 57; in words of comfort, "Let not your heart be troubled! Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am there ye may be also," John 14. 1, 2, 3; in words of peace, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid!" John 14. 27.

We have grievous need to get back to our sources. Our life is languishing, and only the living Christ can give us the hope which will save us. Let us glory in our Christ, who has come down through the centuries the hope of the despairing, the joy of the sorrowing, the comfort of the suffering, and the almighty Saviour of the sinning!

JESUS AS LORD.*

Rev. Edwin M. Poteat, D. D.

Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Spirit. 1 Corinthians 12. 3.

I wish we had in hand the revised Greek Testament, for the revised Greek Testament makes this verse one of the conspicuous verses,—I am almost prepared to say the most conspicuous verse of the whole New Testament,—for it prints in capital Greek letters the two conceptions of Jesus which Paul found current in his day:

"For I make known to you that no one speaking in the spirit of God says, 'Anathema—Accursed—is Jesus,' and no one is able to say 'LORD is JESUS' except in the Holy Spirit."

You see, the two views current about Jesus in Paul's day were that he was accursed and that he was Lord. Either he was Anathema or he was Kurios.

That of course would imply that the story of Jesus was widely current. It would be repeated from lip to lip from the day when Pilate delivered him to be crucified, and had gone like a prairie fire throughout the Roman world. On the Day of Pentecost there were people in Jerusalem from all parts of the Roman empire, and they had told the story far and wide. Scarcely a person met another person that they would not begin to talk about this terrible tragedy which had befallen in Jerusalem.

Paul undoubtedly encountered, wherever he went, these two conceptions of Jesus. There were some people who took Paul aside and said:

* Northfield Woman's Interdenominational Home Mission Conference, 1927.

"Why, man, you are mistaken about this Jesus! He cannot be what you say he is."

Or possibly they called out in his meeting when he was telling his story:

"Nonsense! Shut up!"

That sounds rude, but I venture to say Paul encountered it again and again. For there were people who had known enough about Jesus to discover that he made them uncomfortable, that he interfered with their smug conceit of themselves and of their social order.

There were others who said:

"You are talking about that young felon who got crucified in Jerusalem. Don't talk to us about him! He was a crazy man."

Another class who made Paul mad were the intelligentsia. They were represented well in Athens, and the Athens experience precedes this letter. They heard him with great respect for a time. They were cultured people. As long as Paul talked about general propositions, like God and nature and what not, they nodded their heads or shook their heads; but when he spoke about Jesus and the resurrection they would not believe him.

Jesus is Anathema or Jesus is Lord. Those two conceptions continue to be held to this day, and I think Paul would insist that there are but those two, and you must take your choice between them.

There are many men in our day who undertake to tone down the contrast by calling Jesus the lordliest of men, and as the greatest teacher they call him Master. It has always struck me as strange that these people who think of Jesus as the greatest teacher who ever lived, and who accept his principles but deny his lordship, do not see that their "Master" was mistaken about himself. That is to say, he was mistaken about what he must have known more intimately than he knew anything else.

Few of these people would go so far as Bernard Shaw, who says that Jesus talked the most penetrating good sense when he was talking about life and duty, but at once became a pathological specimen suffering from psychopathic delusions when he talked about himself. Delusions, Mr. Shaw goes on to say, which mean something only to people who have been deceived by them.

Do not you see that Jesus is Anathema or Lord?

Our robust friend, Robert Browning, goes back to Paul,—may God bless Browning's influence to the end of the days! Browning says, "Call Christ for what he was, wretchedest of all," and a few lines below that he says, "Call Christ, then, the illimitable God, or lost!"

Go a step further and observe this: If you say, "Kurios Iesous," that is, Lord is Jesus, Jesus is Lord, with the emphasis on Jesus, you have affirmed the most difficult proposition ever submitted to the human intelligence.

Paul in this passage says just that: Jesus is Lord. It was a terribly hard thing to say, for consider who he was! Consider the disguise he wore,—a little baby in mother Mary's arms, a carpenter's apprentice in a little shop in a village in Galilee, then a carpenter, as John Oxenham says in "The Hidden Years," passing his hands over a yoke to see if it was perfectly smooth so that it would exactly fit the neck of the oxen. Consider this radical reformer, crying down the Temple, saying that not one stone was going to be left upon another! Consider this radical reformer, overturning custom, and finally, for his pains in trying to make people good, getting himself crucified as a blasphemer!

That is Jesus. Is he Lord? Impossible! An outrage on the human intelligence!

Don't be hard on the Jews for rejecting his claim to be their Messiah! No other people on earth had so deep a disguise to penetrate if they would recognize in the person whom I have sketched the Messiah, the Lord of anything or anybody.

Paul says that nobody can say that except by the Holy Spirit. Paul's statement is that only as the Spirit has come upon a man is it possible for a man to say, "Kurios Iesous," Jesus the crucified is Lord.

Now you understand why Paul said: "I determined not to know anything but Jesus, and him crucified."

Of course, here experience is talking, and I am only suggesting a line of study for you. I say experience is talking. Paul is thinking of Saul of Tarsus, that other man that he almost forgets and scarcely makes an allusion to except in one or two places

in his epistles,—that other self which had thrown all his tremendous energies into the denial of the proposition that Jesus was the Messiah, that Jesus could be Lord.

Saul of Tarsus, before the Damascus road experience. Paul the apostle, after the Damascus road experience, when, as he drew near to the city, suddenly, as Dante says, day seemed added unto day, as though omnipotence lit up the sky with another sun, and in the sudden brightness this majestic man, this towering personality, determined as he was to stamp out the miserable heresy that Jesus was Lord, heard a voice, and the voice said—not "I am the Messiah,"—please read your Testament with eyes and hearts open! If the voice had said, "I am Messiah," Saul of Tarsus would have rushed back to Jerusalem shouting to the priests, "Messiah is come! I saw him myself in a glory above the brightness of the sun." No! The voice said, "I am Jesus!" And who was Jesus? The man whom Saul hated with every drop of his blood. "I am Jesus."

Here is Jesus talking out of the glory world, and commanding this majestical man, and saying to him:

"I have appointed your career. You are going to the city, and you will find out what it is."

Experience is talking. Paul is saying here that it was under an illumination from the spirit world that he recognized Jesus as Lord.

You have the same thing in Peter. Take Peter before the Day of Pentecost and Peter after the Day of Pentecost; before the Spirit was given and after the Spirit was given! In the 16th chapter of Matthew, the 21st and following verses, you have Peter protesting violently against the crucifixion and saying:

"Lord (calling him Lord, but not knowing what he meant), this cannot be possible for you! We will fight for you. We will prevent it."

That was before the Spirit came on the Day of Pentecost. But then Peter is standing in the midst of the people, and reaching this tremendous conclusion:

"Let all the house of Israel know assuredly that God hath made him both Lord and Messiah, this Jesus whom ye crucified!"

You see the same thing in Paul in various other places. Paul himself will say this (Romans 10. 9), "If thou wilt confess with thy mouth the Lord Jesus,"—that is not what he says. What he says is this, "If thou wilt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved!"

Here is a strange saying of Paul, Romans 14. 9: "For this cause Jesus died and rose again." Why? "In order that he might be the Lord both of the dead and of the living." Interpret that as you please! I am quoting it to you the way Paul wrote it.

Take another verse of Paul's, Philippians 2. 9-11: "Wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in earth and things in heaven, and that every tongue should confess that Jesus is Lord, to the glory of God the Father."

Here is the true apostolic confession by Peter, Paul and John, and that confession is in a little formula of two words, and but two, "Kurios Iesous." It is the clue to the labyrinth of New Testament thinking. If you do not get that clue I do not think you can understand what the New Testament is trying to say.

If this is the true Apostles' Creed it means that the cross was not a contradiction of his lordship, as Peter thought in the 16th chapter of Matthew, but the confirmation of it. He did not become the Lord, he did not become the king of men because of the cross. He went to it because he was the king of men. As someone puts it, "At the end of the long road he saw a cross, and he went forward and took it as it had been a crown."

That is to say, the cross belonged in the career of the Lord Jesus. It was not an accident. He came as Lord to reconcile us to God by his death on the cross, and if we are reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life (Romans 5. 10), that is, by the mighty living Lord.

I want to point out certain implications of this proposition.

The first I mention is this: He is absolute lord.

By that I mean he is the lord of all worlds.

That is what, I suppose, Paul alluded to when he said, "For this cause he died and rose again, that he might be the lord both of the dead and of the living."

He is lord of all worlds, and he is lord of all ages.

"Crown him the lord of years,
The potentate of time,
Creator of the rolling spheres,
Ineffably sublime!"

The second of these implications is that he is lord of all this world.

That must mean that he is lord of all its life. He is not lord of all the world if he is not lord of its life, and he is not lord of its life unless he is lord of all its life. By that I mean that he is lord of its thought, he is lord of its business, he is lord of its society, he is lord of its politics, he is lord of its international relations.

The third implication is that as lord of the nations he binds all these nations together in a brotherhood. "One is the Master, and all ye are brethren."

Last February I was passing through Japan, and was invited to address a school of some 700 Japanese youth. I told them I would teach them a little Greek. The interpreter helped me, and I taught them to say "Kurios Iesous." They recited it in unison, "Jesus is Lord," using the Greek phrase.

As we were leaving the compound those boys stuck their heads out of the dormitory windows and shouted at me:

"Kurios Iesous!"

That is the best college yell I ever heard in my life!

The final implication is this. This cry which has assaulted my ears again and again since I landed on these shores, "America First," is a heresy against the lordship of Jesus, and it miserably fails to see the interdependence of the nations as brother nations in the Lord's world.

People are saying that what goes on in China is no concern of ours, we are sufficient unto ourselves. I say it is a heresy against the lordship of Jesus.

As the minister and witness of the lordship of Jesus, I should like to give you a new commission to go out and preach the lordship of Jesus over the life of this nation, and over all the life of all the nations.

WHY WE BELIEVE IN THE DEITY OF JESUS OF NAZARETH.*

President Walter L. Lingle, D. D.

His Claim.

First of all, we believe in the deity of Jesus of Nazareth because he claimed it.

Let us begin with the confession of Thomas! Thomas looked into the face of Jesus and exclaimed, "My Lord and my God!" Jesus did not rebuke him. On the contrary, he commended him and blessed him, he accepted this ascription of deity.

Contrast with that the action of Paul and Barnabas at Lystra, when the people acclaimed them as gods and prepared to offer sacrifices to them! Paul and Barnabas rent their clothes, and ran among the people crying out:

"Sirs, why do ye these things? We also are men of like passion with you, and preach unto you that ye should turn from these vanities unto the living God."

Contrast also the action of the angel in the book of Revelation when John fell down to worship him. The angel said:

"See thou do it not: for I am thy fellow servant, and of thy brethren the prophets: worship God!"

Paul and Barnabas and the angel declined all ascriptions of deity, and suppressed all attempts to worship them. It was not so with Jesus. He received worship, and he praised and blessed Thomas when he made his great confession.

Let us turn also to the confession of Peter! Jesus asked, "Whom do men say that I, the Son of man, am?" The disciples replied, "Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets." Those who were saying these things were virtually saying that Jesus was one of the greatest and best men that ever lived on earth. But this did not satisfy the heart of Jesus. He turned and

* Northfield General Conference, 1927.
Dr. Lingle is president of the Presbyterian (South) Assembly's Training School for Lay Workers, Richmond, Va.

said, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God!" The word "Christ" is from the Greek, and means "the anointed one." The word "Messiah" is from the Hebrew, and means "the anointed one." The Christ of the New Testament is the Messiah of the Old Testament. The Messiah of the Old Testament was deity. Read the ninth chapter of Isaiah and other similar passages, and see for yourself! When Peter confessed Jesus to be the Christ, the Messiah of the Old Testament, he was ascribing deity to him. The heart of Jesus seems to have been satisfied. He did not rebuke Peter, but blessed him and declared that this great truth had not been revealed to him by flesh and blood, but by his Father in heaven.

When the woman of Samaria declared that they were expecting the Messiah Jesus said: "I that speak unto thee am he." If we remember that the Messiah of the Old Testament was deity, we see that in this declaration to the woman at the well Jesus was laying distinct claim to deity.

Now turn to John 10.27-33, and read: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one." When the Jews heard these words they took up stones to stone Jesus. Whereupon Jesus asked for which of his good works they were stoning him. The Jews replied, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God!" The Jews understood perfectly that he was laying claim to deity.

In that classic passage in the 14th of John Philip said to Jesus: "Lord, shew us the Father, and it sufficeth us!" Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

In these and many other similar passages Jesus distinctly lays claim to deity. Those claims come to us with force. Some one may say with the Jews of old that the testimony of a man about himself is not always convincing. That depends upon the character of the man. The character of Jesus is above reproach. No one has ever yet found any fault in him. Men who deny his deity are ready to say that he is the greatest man and the best man that ever lived, that he has more of divinity than any other man has ever had. If we believe that he is good and that he is great, we must accept his claims. It has always seemed to me that his goodness, his greatness and his deity all stand or fall together. Jesus himself settled that point when he said to the rich young ruler, "Why callest thou me good? There is none good but one, that is God." If we call him good, logic compels us to go a step farther and call him God.

His Personality.

In the second place, we believe in the deity of Jesus because his personality is in keeping with his claims.

It may be rather difficult to define personality, but we know it when we see it, or rather when we feel it. We are always aware of the fact when we are in the presence of an impressive personality. It is related that when a stranger saw Daniel Webster for the first time he exclaimed, "No mortal man could possibly be as great as that man looks." He felt the power of Webster's great personality.

Jesus was the most impressive personality that ever lived upon this globe. What was it that made his early disciples leave all and follow him when he called them? There must have been something magnetic and at the same time authoritative about his personality. What was it that made men cower before him when he cleansed the Temple? What was it that made those who came to arrest him go backward and fall to the earth when they came into his presence in Gethsemane?

The apostle John lets us deeper into this study. He says: "We beheld his glory, the glory as the only begotten of the Father, full of grace and truth." There was a marvelous commingling of authority and grace and truth and glory in the personality of Jesus. This personality as we have it portrayed in the Gospels is in full keeping with his claims to deity. As the early disciples came under the power of this personality they were led deeper and deeper into the conviction that he could be none other than the Christ, the Son of the living God.

His Sinlessness.

In the third place, we believe in his deity because of his sinless life.

Jesus never showed any consciousness of sin, never made any confession of sin, and never prayed for forgiveness. He taught us to pray, "Forgive us our sins, for we also forgive everyone that is indebted to us," but he never made that petition for himself. Not only so, but he threw out a challenge to his enemies and said, "Which of you convicteth me of sin?" That challenge still stands. No one has ever yet convicted Jesus of sin.

The fact that he had no consciousness of sin is all the more remarkable when we remember that as a rule the greatest saints have had the deepest sense of sin. Isaiah, whose life seemed almost faultless, exclaimed, "I am a man of unclean lips." Peter said to Jesus, "Depart from me, for I am a sinful man!" Near the close of his life Paul wrote, "I am the chief of sinners." The beloved John wrote, "If we say that we have not sinned we make him a liar, and the truth is not in us." Those who have read church history know that the greatest saints in all the pages of church history had the deepest sense of sin. Yet Jesus had no consciousness of sin.

The only explanation of this is the fact that he had no sin. The Scriptures declare that he was tempted in all points as we are, yet without sin. They also declare that he who knew no sin was made sin for us that we might be made the righteousness of God in him. His sinless life is in full keeping with his claim to deity. The only possible explanation of his sinless life is the fact that he was the divine and eternal Son of God.

His Deeds.

In the fourth place, we believe in his deity because of his deeds.

They were deeds of love and mercy. They were deeds of power. In his ascension hour he said, "All power is given unto me in heaven and in earth." In the days of his flesh he showed his power over earth and air and sea. Not only so, but he showed his power over all manner of diseases, and over life and death.

I am perfectly aware that there is a tendency to discredit the evidential value of

Dr. W. L. Lingle of Richmond, Va.

miracles in these latter days, but whatever we may think about it Jesus believed in their evidential value. When John the Baptist was in prison he suffered an eclipse of faith and sent his disciples to Jesus to ask, "Art thou he that should come, or do we look for another?" In reply Jesus did not enter into any labored philosophical or theological discussion. He simply said, "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them!" These are proofs of his deity, and a revelation of his character.

His Teachings.

In the fifth place, we believe in the deity of Jesus because his teachings are in keeping with this claim.

His enemies bore witness that he spake as never man spake. That testimony still stands after nineteen hundred years. Of course we have recorded in the Gospels only a small part of all that Jesus said. There is a great difference between the cold printed page and the living voice, and yet we can see from the printed pages of these Gospels the truth of the statement that never man spake as he spake. Take his talk with Nicodemus, the Sermon on the Mount, the parable of the Prodigal Son, the farewell address in the 14th of John,—can you think of anything like these anywhere in human

literature? The whole gracious plan of redemption as taught by Jesus is something which never would have entered the mind of man if it had not been revealed by him.

He spake as never man spake, and the more we study his teachings, both as to their form and their content, we feel that they are in full keeping with his claims to deity.

His Death and Resurrection.

In the sixth place, we believe in his deity because of his death and resurrection.

I believe it was Rousseau who said that Socrates died like a philosopher, but Jesus Christ died like a god. Sometimes I think that we get the deepest intimations of his deity as we stand by the cross on Calvary. There was something about him as he suffered on the cross that convinced the dying thief of his deity and made him cry out, "Lord, remember me when thou comest into thy kingdom!" There was something about him which made the centurion say, "Truly this was the Son of God!"

In his resurrection from the dead we have one of the most convincing proofs of his deity. The apostle Paul states that in a strong way in the first chapter of Romans when he says that Jesus Christ was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

It was his resurrection from the dead that brought overwhelming conviction to the heart of doubting Thomas and wrung from his reluctant mind the confession, "My Lord and my God!" His resurrection from the dead and his gift of the Spirit transformed the apostles from the poor, shrinking, doubting Christians that they were during the trial and crucifixion of Jesus, and made them stand as bold as lions upon the streets of Jerusalem to preach the gospel of his resurrection and to declare that there is none other name under heaven given among men whereby we must be saved. To those early disciples the resurrection of Jesus was the final proof of his deity.

The Christ of Experience.

In the seventh place, we believe in the deity of Jesus Christ because of the Christ of experience.

The apostle Paul did not have the privilege of living with Jesus in the days of his flesh. He therefore has little to say about the historical side of the earthly life of Jesus, but he has much to say about the Christ of experience. He writes to the Philippians, "I count all things but loss for the excellency of the knowledge of Christ . . . . that I may know him, and the power of his resurrection." In after years he wrote to Timothy, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul knew Jesus Christ in his own heart's experience. Millions since his day have been able to make the same declaration. They never saw Jesus in the days of his flesh, but they have learned to know him in a deep religious experience. They have walked with him, talked with him, and lived in the closest fellowship with him.

The most heavenly-minded man that I ever knew was the Rev. Dr. Theron H. Rice, of our Southern Presbyterian church. He was also one of the greatest expository preachers that I ever heard. One day a fellow minister asked him how it would affect his faith in Jesus Christ if some archeologist were to unearth in Palestine a tablet which intimated that no such person as Jesus Christ had ever lived. He thought for a moment and replied:

"It would not affect my faith at all. I know him myself."

The Christ of experience filled his heart and life.

I am not in full accord with all that Dr. Stanley Jones says in his "Christ of the Indian Road," but there is a great idea running through the book which laid hold of my soul. Dr. Jones tells us that when he first went to India as a missionary he felt that it was his duty to defend our Western civilization. It was certainly his duty to defend our Western interpretation of Christianity. In the same way he felt that there were many other things which he ought to defend, until his line of defence was long. As he thought and prayed through the whole matter he concluded that he had come to India for just one purpose, and that was to so preach Christ that the Christ who walked the roads of Palestine might again walk the roads of India, that those people might see him and learn to know him for themselves. He wanted the Christ of history to

become to those people the Christ of experience.

One day a thoughtful woman came to a friend of mine, who was her minister. She was disturbed about the doctrine of the deity of Christ. In fact, she had practically lost her faith in it. My friend was about to start on his summer vacation, so he suggested to the woman that they defer the discussion of the subject until he returned from his vacation. In the meanwhile he asked that she would go to her room each day and read and pray through some passage in the Gospel of John. She gave her consent to this request. As soon as possible after his return he called to see her. She met him at the door with a new radiance on her face. She had learned to know Christ. The Christ of history had become to her the Christ of experience.

After all, our deep conviction as to the deity of Christ does not come from logic, nor metaphysics, nor even from theology, but from our own heart's experience of him. When Peter made his great confession Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter's confession came out of a deep spiritual experience.

But people in these days are all too apt to ask: "What difference does it make whether Jesus was the greatest man and teacher who ever lived, or whether he is deity? We have his teachings in the Gospels, and it is his teachings that count."

It makes all the difference in the world. Of course, if Jesus were only a teacher it would not make so much difference, but Jesus came as a Saviour. If he is only a man, we have no Saviour that can save. If he is the divine and eternal Son of God, very God of very God, as the Nicene Creed states it, then we have a Saviour who can save unto the uttermost all who come unto God by him. We are ready to put our hand into his and to commit our souls and our all into his keeping for time and for eternity!

THE PARABLE OF THE VINEYARD.*

Rev. George A. Buttrick.

Hear another parable! There was a householder who planted a vineyard . . . . Matthew 21. 33.

Of all the parables of Jesus this is one of the most beautiful, one of the most poignantly tragic, and in its conclusion one of the most stern. It is an old parable made new. Shakspere could repaint an ancient story so that under his hands it glowed with unsuspected color, and laid upon the mind undreamed-of compulsions. So in higher measure with Jesus.

Israel had frequently been compared with a vineyard. The classic instance is in the fifth chapter of Isaiah:

"Now I will sing unto my wellbeloved a song . . . . touching his vineyard! My wellbeloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes and it brought forth wild grapes. . . . . The vineyard of the Lord of hosts is the house of Israel!"

There is the ancient theme. Under the mind of Jesus and as spoken by him it becomes a concerto with ravishing melodies, thrilling crescendos, movements to melt the spirit, and finally the crash of doom. For see what this old story, grown too familiar, is now made to reveal!

Human Privilege and Responsibility.

It is made to reveal the whole range of human privilege and responsibility.

The vineyard was "planted." It was not a wilderness, but rather a well cultivated plot, a fruitful hill. It was "hedged about" to protect it from wild beasts. It had its "winepress" for harvesting the fruit, its "tower" whence the approach of marauding foes could be discovered and where the vinedressers could find shelter. Every care had been lavished upon this garden, every preparation made, that it might "bring forth abundantly."

So with Israel. Abraham the founder of the nation had left Ur of the Chaldees be-

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cause it was a city of evil breath. He believed men should live in the higher way, and he left home and comradeship, gain and pleasure, for a hope to which he could not give a name. He rode out across the desert "not knowing whither he went," seeking on the world's edge the spires of a city not made with hands. Later appeared Moses, who led his people far towards a land flowing with milk and honey, and laid upon them great commands,—tablets of stone fitly reflecting those eternal verities which God has written on the fleshly tablets of the heart. Israel had been "planted,"—taught the worship of the one God while other nations were still steeped in barbarism, given that prayer book of the Psalter which has since become the world's confessional and hymnary of praise; "hedged about" by prophetic warnings, harrowed by persecutions, made fertile by countless mercies.

America is like Judea. Were we not cradled in the Pilgrim faith? Are we not hedged about by sundering oceans? Are not our fields fruitful, so that our prairies with their yield of wheat make the fabled granaries of Rome seem (as Dr. Hillis has put it,) like a sack of flour, and our hills so rich with ore that the pot of gold at the foot of the rainbow seems like a copper cent? Have we not lakes like inland seas? Yea, and a succession of heroes,—Washington, Webster, Hay, Lincoln,—men as massive as our mountains? And our heritage from other lands and other ages, does it not shine like a cloth of gold and ring like a silver bell? "Planted," "hedged," with "winevat" and "tower," on a "fruitful hill"!

Human privilege is here revealed not alone in respect of favorable setting and heritage, but also in respect of human freedom. The "vinedressers" in this story were under no restraint. They were left in sole possession. They were encouraged in their own initiative. The only condition of their leasehold was that from time to time God required the fruit of the garden at their hands.

Edwin Markham has phrased this truth:

Back in the morning of the wistful years
God dreamed a wonder-dream, and then he spake:
"Lo, out of dust a mystery will I make:
Make man, and dower him with the gift of tears,
With dreams and valors and the shadow fears,
With love and longing and a heart to break,
A free soul poised for mastery or mistake,—
Then leave him alone before the great careers!
I know the risk, the terror of my deed,
Yet I must make him free to be the seed
Of seraphim who guard the cosmic gates:
Behold in his hand the glory and the curse
As he goes forth to build eternal fates:
Now there is danger in the universe!"

That freedom is ours. It is not an unlimited freedom, of course, but it is within limits a real freedom. We are not free to choose our heredity, but we are free to live for the worst or best of that heredity; not free to choose our name or native talent, but free to double the talent or to bury it in the earth; not free to select the vineyard, but free within that vineyard's capacity to hold it to ransom (even though with bruised hands,) for its harvest, or to deliver it to a chaos of weeds.

Such a freedom is borne in upon us by every rightful test. We know it by what Dr. Van Dyke has called the "judgment of regret" and the "judgment of condemnation." Why regret our actions if we cannot help them? Yet we do regret. Why condemn a man for brutishly whipping a child if both he and the child are human automata, predetermined to the event by an inexorable chain of circumstance? Yet we do condemn.

It needs to be said plainly today that if we cannot trust our constant innate knowledge of freedom, a real freedom, although within limits, we cannot trust anything,—neither the sight of our eyes, nor the hearing of our ears, nor the breathing of our lungs. The privilege of being free—and the danger!

For notice in this story the accompanying and commensurate responsibility!

God came to Judea as he comes to America to demand his human fruit. The garden was not given for pleasuring, but that in it there might come to birth a race washed white. Has not Jesus in his teaching made it clear beyond all cavil that it is fruit of character which God expects? When the disciples prattled of earthly gain Jesus swung the discussion back to sanity. "What shall it profit a man if he gain the world and lose himself?" When those disciples were squandering their powers on a fishing boat he called them to a human crusade: "I will make you fishers of men." If the question of harvest prospects excited them he laid on them the supreme obligation: "Lift up your eyes! The fields, the human fields, are white unto harvest."

The responsibility is ours to produce on earth an industrial order that blooms like a garden, homes that are like ripened grain, souls that "wear the white flower of a blameless life."

God lays on us this obligation, as he laid it on Israel. To deny the obligation is futile. Who among us can command his conscience? It commands us: we do not command it. It leads us, ever on before our pilgrimage. It condemns us, or approves. It speaks in regal and imperative tones. It is as foolish to deny responsibility as to deny freedom.

So the parable reveals human privilege and human debt, and both privilege and requirement, says Jesus, come of God. God planted the garden of Israel, God hedged it, God sent his messengers unto it. Human history is not happenstance: it issues from the purpose of the Eternal. Great men are not an accident, nor the natural product of their heredity and environment: the sky of a divine intention opened to let them through. God is not a prisoner within his own laws, without initiative, as impotent as an idol. He is God indeed: "he can create, and he destroy."

Jesus as Son of God.

Notice a second truth revealed within this old story made so wonderfully new: the truth of Christ as the Son of God.

Here is a definite and clear-cut witness of Jesus to himself! God, Jesus says, sent unto them "other servants," but "last of all he sent unto them his Son." Mark's Gospel is even more emphatic in drawing the distinction: "He sent unto them another servant," then, "Having yet therefore one Son, his wellbeloved, he sent him also last unto them."

The claim is the more amazing in that it is made so naturally, woven into the texture of the story without explanation and without discussion as though to be taken for granted. Think of it,—this Galilean peasant retelling one of the old Jewish stories and saying without any loss of humility:

"Moses, Samuel, Isaiah, Jeremiah, Hosea, John the Baptist were great indeed, prophets and more than prophets, servants of the Most High, sent forth from God to do his bidding, but they were only servants. In me you behold a Son!"

If John's Gospel—the proclamation of the Word made flesh,—is to be dismissed as

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mere interpretation,—and few thoughtful minds will so dismiss it,—such testimonies as this, occurring not only in Matthew and Luke, but in the earliest Gospel, Mark, have still to be met. For this testimony does not stand alone. "Ye are from beneath, I am from above." "Your God and my God," he said, drawing carefully the distinction; "your Father and my Father," as though to point us to a relationship between himself and God far transcending the relationship between God and us, a relationship of a mystery not for our fathoming.

Moses and Abraham and Isaiah—servants! "Last of all his Son." He will not be catalogued with the greatest of mankind.

"What arrogance!" one says.

Yes, a divine arrogance in the midst of an incomparable lowliness!

"He must be beside himself, a madman," one exclaims.

Yes, either a madman or the divine Saviour of mankind!

"The claim is amazing," one cries. But there is that which is more amazing,—a life, a spirit, which in every act and accent, every attitude and word, honors the claim and gives it flesh and blood!

It is a claim confessed by those who walked and talked with him. The contention regarding Jesus that the custom of the day made almost inevitable the deification of so great a man, is a contention far too flimsy to stand. The Romans deified their outstanding characters, it is true, but having

elevated them to the pedestal of gods they did not make of any of them an "only" god, nor did they claim for them perfection. These gods in their multitude had faults as well as virtues, weaknesses as well as powers. But here are Jews, men trained in a rigidly monotheistic faith, taught from their earliest years to say, "The Lord thy God is one God," finding themselves saying in glad compulsion:

"Whom we have seen with our eyes, ... and our hands have handled of the Word of life; for the life was manifested, and we have seen it, and bear witness unto you . . . . that eternal life which was with the Father, and was revealed unto you."

Confronted by his unblemished perfection, his holiness and tenderness without a flaw, his poise and proportion, the courage of his face set like a flint, the heart-breaking compassion of his cross, his felt presence vitalizing and empowering when others called him dead,—confronted by this mystery of revelation they went groping for words new enough and vast enough to describe him:

"The Logos became flesh and tented among us."

"Man?"

Yes, man indeed!

"Teacher?"

Yes.

"Prophet?"

Yes! But these were titles which when applied to him were so feeble as to be by themselves futile,—as futile as an attempt to measure the universe with a yardstick; so pitifully inadequate as to be by themselves almost false. They were constrained to confess, and we are constrained to make the words our own:

"We beheld his radiance, radiance such as an only son enjoys from his father (when the Father is God), full of grace and truth."

"He sent unto them his servants. Last of all he sent unto them his Son."

The Love of God.

A third truth is discovered in this old story made new: the persistence and the sacrifice of the love of God.

I think it was D. L. Moody himself who said that until he became a father he had much to say about the love of the Son, but that afterward his theme was oftener the love of God. God is the real subject of this parable. God planted the garden, and bountifully prepared it. God required fruit at the hands of the vinedressers. God sent servant after servant with such unwearied persistence that however amazing may be the "height" and "breadth" and "depth" of divine compassion, it is the "length" of God's love that most compels our surrender.

Frequently we speak of the almightiness of God, yet here we see him beaten by human hands as he came in the person of one servant, killed in the person of another, stoned to death in the person of a third. "Almighty? A God of power?" But we cannot measure the divine power until we know the divine purpose. Niagara Falls has titanic power—to sweep a man to destruction, to turn tremendous wheels,—but not power to forgive sins or to teach a little child the secret of prayer. Power is measured truly only in the light of its purpose. If God's purpose is a garden of character, the true almightiness is an almightiness of love. Here is the almightiness of love: "Last of all he sent unto them his only, his wellbeloved, his son, saying, They will reverence my Son. . . . . If all other entreaties have failed, this cannot fail."

The picture is not a picture of Jesus receiving in his body on Calvary the darts which an angry God has hurled at us, but God in Jesus on Calvary receiving all the slings and arrows of outrageous fortune which we in our sin have hurled at him. When will we learn to say not only that Jesus is like God, but also that God is like Jesus? If Jesus in his life revealed the Father, Jesus in his death revealed the Father. If a spear pierced the side of God, if Calvary manifested a divine travail for us, then there is within us and above us eternally a divine travail, the Lamb slain from the foundation of the world.

"Last of all he sent unto them his Son,"—the infinite, unwearied, seeking Saviourhood of God!

Human Failure.

So from an old melody Jesus conjures new and mighty harmonies, the music of human privilege and obligation, the music of his own sonship, the music of God's love. Now notice the culmination of the story in human failure!

One servant they beat, another they killed, another they violently stoned to death,—an ascending series of horrors! They cut off the prophets in the day of Elijah. Isaiah, if tradition be true, was sawn asunder. Zechariah was slain near the altar. John the Baptist was beheaded. The bitterness of ancient persecution flowed in such undiminished venom through the veins of the Pharisees to whom Jesus spoke that he laid at their door all the persecutions of all the years. In these outrages they were one with their fathers. Soon they would slay him, the Son. He describes the event as though it were already consummated.

And why did they so requite the mercies of God? Not because there was no record to teach them. All history cried out to them, "This is the way," Not because they lacked power to discriminate between good and ill. Did they not confess, "This is the heir: let us kill him"? Instinctively they knew a divine life had drawn nigh to them in him. Why? Because they determined that this garden of life should be theirs,—theirs for gain, theirs for fame, theirs for pleasuring, theirs for ignoble ease, and not God's for noble character. "Let us keep the inheritance!"

If the parable of the Two Sons teaches us the necessity of obedience in life as well as in word and posture, this parable teaches us the perils of self-will.

But, it may be urged, we today are not guilty of such outrage. We do not stone the prophets in one generation and place wreaths of glory on their tombs in the next.

Are you sure? Abraham Lincoln once made a speech called the Gettysburg Address. At the time it was almost forgotten in comparison with an oration of an hour and a half made by another on the same occasion, and such comments as were made concerning it were most of them adverse. "A silly little speech," said one newspaper. He used "soldiers' graves as a stump for political oratory," charged another, while the "Springfield Register," the newspaper in Lincoln's home town, bluntly declared, "When he uttered the words he knew he was falsifying history and enunciating an exploded political humbug." This concerning the Gettysburg speech! And why? Because Lincoln dared to suggest that the black man had human rights! The old cry was raised, "Let us keep the inheritance!"

If some new Lincoln were to say to us: "Look at the appalling monotony, the threatening uncertainty, of manual employment under our modern industrialism! In a planet which yields enough and to spare, need these things be? Must men and mothers and children be bruised like this? Where are the human fruits?"—would we listen to him? It is dangerous for a prophet to touch the nerve of our money or our comfort.

And there is Jesus! All ages bear witness to him. What more could God have done in love than send his Son? Do we listen to him? Or do we live for ourselves, think for ourselves, for ourselves and none beside,—

"Just as though Jesus had never lived,
As though he had never died"?

"He will miserably destroy those wicked husbandmen." "On whomsoever (this stone) shall fall it shall grind him to powder."

God cannot be false to his own nature, which is one indivisible flame of holy love. He cannot deliver his human garden to become a wilderness of noxious weeds. Or (if you like the language better,) selfishness is its own curse, just as love is its own reward. As a matter of plain experience no man breaks God's law; the law breaks the man.

These things hath Jesus spoken unto us that we might bring forth fruit. If ye know these things, happy are ye if ye do them!

January—John Bunyan Number.

John Bunyan was born in 1628. We propose to celebrate his tercentenary by a special number in January.

The leading article on John Bunyan and his writings will be by P. Whitwell Wilson, distinguished author and publicist.

Other Bunyan features, including several illustrations, and a Bibliography of American publications of Bunyan's writings and books about him.

Other articles will include:

The Apostle Paul and the Corinthian Church, John A. Hutton;

Aspects of Faith in Hebrews 11, James Reid;

Foundation Stones and the Chief Cornerstone, Miss Grace H. Hamilton;

Leadership in the Ministry, E. Y. Mullins.

PAUL'S KNOWLEDGE OF CHRIST.*

Rev. J. D. Jones, D. D.

Even though we have known Christ after the flesh, yet now we know him so no more. 2 Corinthians 5. 16.

This is one of the most fiercely discussed and hotly debated sentences in the whole of St. Paul's writings. Scholars and commentators interpret the verse in the most varied and almost contradictory ways. The difficulty is caused by that little phrase "after the flesh." What exactly did Paul mean by "knowing Christ after the flesh"?

The plain man probably thinks that Paul is referring to the earthly life of Jesus. And he has some Scriptural warrant for interpreting the word "flesh" in that way. According to St. John that is what Jesus did when he became a man and entered this life of ours,—he took flesh. "The Word became flesh." Understanding the word in that sense the plain man understands the sentence to mean that Paul knew Jesus during the years of his earthly life. That does not necessarily mean that he knew him intimately, but that he saw him, and perhaps heard him, and knew him as the other Pharisees of the day knew him.

And the plain man in understanding the sentence in what seems its plainest and most obvious sense has certain great scholars on his side. The great German scholar Ewald, for example, thinks that this verse is conclusive proof that the eager and inquiring young Saul saw Christ himself, and may have occasionally followed him out of curiosity. And although some scholars rule out any acquaintance of Paul with the historic Jesus, there is nothing inherently impossible or even improbable about it.

They rule it out on the ground that if Paul had come into any sort of contact with Jesus he would have said something about it in his epistles. But the argument from silence is a proverbially dangerous one. For it is not contended that Paul knew Jesus as Peter and John knew him, but only that he knew him as any Palestinian contemporaries of his must have known him. It was impossible for anyone living in Palestine during the years of our Lord's ministry to be unaware of him. The name of Jesus of Nazareth was on everybody's lips in Palestine during the years of his ministry. And the Pharisees as we know were peculiarly interested in him, and again and again sent deputations to watch him and then report. So that there is nothing at all improbable in the idea that Paul may have known Jesus.

Probably Jesus and he were of much the same age. Although Saul's home was in Tarsus he was brought up in Jerusalem at the feet of Gamaliel. We find him in the opening chapters of the Book of the Acts, a member of the Sanhedrin and a recognized leader of the Pharisaic party. All that seems to me to argue a pretty continuous residence at Jerusalem, for he could scarcely have won such a position had he spent much of his time in Tarsus. So I conclude that Paul knew Jesus in the sense that he had seen and heard him, though he shared in the general Pharisaic opinion about him that he was an impostor and a blasphemer.

I do not think that he was present at Jerusalem when the earthly life of Jesus finished on the cross of shame. I do not think Paul had any hand in that final tragedy. I will tell you why. It was a constant regret and pain to St. Paul that in his pre-Christian days he had persecuted the Christians, flung them into prison, and hounded them even to death. He says in one place that he was not worthy to be called an apostle because he persecuted the church of God. He says in another place—with what remorse which of us can compute?—that when they were put to death he gave his vote against them. But that is the worst of which he can accuse himself. Even that was bitter enough in the recollection, but at any rate he had no share in the final wickedness. The probability is that he was away at Tarsus visiting his parents. Anyhow, Saul was not amongst that mob of fierce priests and Pharisees who in the early hours of the morning mocked and buffeted Christ in the Judgment Hall, and then compelled Pilate—an unwilling Pilate,—to sign his death warrant. But though he

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was not at Jerusalem in these closing days I think it quite likely that he had often seen Jesus and had heard him speak, and perhaps had wondered at the words of grace which proceeded out of his mouth. Indeed, his own recollections of Jesus may have been one of the pricks against which he kicked in vain.

But while thinking that Paul not only may have known Jesus, but probably did know Jesus during his earthly life, I do not think that it is to that earthly life he is referring when he talks about "knowing Christ after the flesh."

I think that interpretation is ruled out by the subsequent clause, "Yet now we know him so no more." It robs it of all point, for of course neither Paul nor anyone else knew Christ after the flesh in that sense after the ascension. Jesus' earthly life finished then. If "after the flesh" is interpreted as referring to our Lord's earthly life, Paul's assertion that "Now we know him so no more" is a pure platitude, a mere truism. The interpretation, too, is impossible in the light of the sentence that precedes. "Henceforth," the apostle says, "we know no man after the flesh." That clearly does not mean that he did not know Luke and Timothy and Silas as living men, and that he was not interested in their doings. It must mean that he did not regard them simply as flesh and blood. He looked at them from another point of view. And the phrase must carry a similar meaning when applied to Jesus. It must mean that Paul did not look at Jesus from the merely outward and external point of view, he did not think of him simply as the carpenter from Nazareth who for two or three brief years went about preaching the gospel and healing the sick, and who ultimately died upon the cross. There had been a time when he had thought of Jesus in that kind of external way, but now, he says, we know him so no more.

This is how Dr. Moffatt translates the verse: "Even though I once estimated Christ by what is external, I no longer estimate him thus," while Dr. Weymouth renders it in this fashion, "Even if we have known Christ simply as a man, yet now we do so no longer."

Starting, then, from the position that it is not of the earthly life of Jesus Paul is speaking, but of some deep and vital change

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in his conception and estimate of Christ, can we discover what that change was?

I.

Two or three answers have been given, and they all seem to me to have an element of truth in them.

Take this to begin with! Indeed, I am not at all sure that this isn't the change that is chiefly in Paul's mind. There had been a time when all his notions of Messiah were earthly and carnal, when, as Dr. Denney said, the Christ was to be identified, for him, by tokens in the domain of "appearance" or "flesh," when, in a word, he shared in the Jewish notions of Messiah's person and office. Messiah was to be of royal lineage. He was to issue from a palace. He was himself to wield a scepter. He was to establish a kingdom, and it was to be a Jewish kingdom, a kingdom in which the Jews were to lord it over the Gentile world. That was the conception of Messiah which all the Jews held, and which Paul shared with them.

It was because Jesus did not bear these "marks of Messiah," because "in the flesh" he was so different from their expectations that the Jews rejected him. Instead of coming from a palace he came from a carpenter's cottage, and instead of wearing the purple he wore a seamless cloak. Instead of being clothed with pomp and power he was meek and lowly in heart, and instead of coming to a throne he came to a cross.

Paul with his worldly conceptions of Messiah would have none of Jesus. But after the appearance on the way to Damascus, his whole notion of Messiah changed. His old "fleshly" notion of Messiah gave way to a conception nobler far. He thought of him now not as an earthly prince, but as a Saviour; not as the king of the Jews, but as the Saviour of the world, ruling an obedient world from his cross. The cross to St. Paul, far from being the proof that Jesus was an impostor, became his throne. He "died for all," and by dying for them bound men to him by hoops of steel. Paul judged now not after the flesh, but after the spirit. Even though before his conversion and perhaps for a time after it he had thought of Christ in the narrow, national, material way, yet now he thought of him so no longer, but saw him and worshiped him as the divine Saviour and the living Lord. Everything local and limited and merely national disappeared from Paul's conception of Christ. He became cosmic and universal. He thought of him as the instrument of the eternal redemptive purpose of God for the world.

Perhaps not one of us in these days is in danger of thinking of Christ "after the flesh" in the narrow Jewish way. Yet we too may cherish limited and local notions about him. Many people do. The world-wide, universal spiritual significance of Christ has never come home to them. They can wholly ignore, for example, the claim of the great missionary enterprise. They can dismiss from their minds all thought of the millions in heathen darkness lying as if they were no concern of theirs, and Christ had no significance for them.

We are simply "knowing Christ after the flesh" when we think of him as our personal Christ or as the Western Christ. We only think of him truly as we shed all these cramping, limiting and belittling ideas, and see him as the great lover of all souls, the desire of all nations, the Saviour of the world!

II.

But I pass on from that to mention another interpretation which has been adopted by a great many scholars, and which raises questions of vital importance for Christian faith and life. It is this: To know Christ after the flesh is to know him as he is represented in the Gospels, in Matthew, Mark and Luke: and Paul is supposed to say that though these Gospels once had an interest and value for him, they really possessed it no longer, they were not essential to his gospel, which centered in the death and resurrection of Christ. Paul, so these commentators say, brushed aside our Lord's earthly life as of little importance: what mattered to him was the fact that Christ was the risen and ascended Lord.

To buttress their contention that Paul dismissed the earthly life of Jesus as being of little importance they call attention to the fact that in his letters there is almost a complete silence as to any words our Lord spoke or any deeds he did.

"Have you ever realized," asked the late Hugh Price Hughes in a sermon of his, "the startling fact that St. Paul never refers to the lovely human life of Christ as recorded in the four Gospels? He mentions only two events in that record, the death of Christ and the resurrection of Christ, and these he names as great spiritual facts without any of the human details and circumstances over which biographers would tenderly linger."

Now, even at the risk of boring you I would like to say something about this silence of St. Paul as to the facts of our Lord's earthly life.

In the first place, if upon this supposed silence the argument is based that St. Paul thought little of what I may call the Christian facts, then exactly the same charge can be brought against Peter and John. For Peter and John make no reference to any incidents of Christ's earthly life. As Dr. Denney rigorously states the case, "the epistles of Peter and John are historically as barren as Paul's. They do not add a word to the gospel story. There is no new incident, no new trait in the picture of Jesus, no new oracle." Indeed, the only fresh authentic word of our Lord's which has been preserved for us—other than those recorded in the gospel story,—is one which Paul has rescued, the word of the Lord Jesus how he said, "It is more blessed to give than to receive."

This assertion that Paul attached no importance to the facts of our Lord's life because of his supposed silence proves too

much, for it involves Peter and John in precisely the same judgment, a judgment which in their case, at any rate, would be absurd.

Then again, this argument from the silence of the epistles proceeds on a complete failure to realize the historic conditions.

These letters of St. Paul were written to people who had already been grounded in the facts of our Lord's life. The first Christian preaching, you must remember, was not like our preaching today. Imagine St. Paul coming to a pagan town to preach! When we preach we assume people are acquainted with the facts about Christ. Paul could make no such assumption. He had to preach to people who knew nothing about Christ, who had never even heard his name. The first thing he had to do was to tell them who Christ was, to tell them his story, to tell them the things he did and the kind of words he spoke. The first Christian preaching was virtually the rehearsal of the story of Jesus. Our Gospels as we know them are founded in part on what is known as the oral gospel, the kind of account the apostles used to give of Jesus in their preaching. Mark's Gospel, according to tradition, is a transcript of Peter's preaching, and Luke's Gospel may well preserve for us the outline of Paul's account of Jesus. The preaching in every case began—had to begin—with this plain account of who Jesus was and what he did. Now, these letters of St. Paul are written to people who had already been drilled in the facts. What Paul is concerned about in his letters is about certain great truths involved in the facts, and the application of the Christian principles to life. The truth about this silence—such as it is,—is not that Paul was ignorant of the facts, or that he belittled them, but that he took them for granted.

And thirdly, the silence can be and is greatly exaggerated. Specific references to our Lord's deeds and words may be few, but a careful reading of his letters will bear witness to Paul's knowledge of our Lord's earthly life. I have two books on my shelves,—one a great volume written by Dr. Knowling and published over 30 years ago, which is entitled "The Testimony of St. Paul to Christ," and the other that book to which I have often referred, "St. Paul's Life of Christ," by Gwilym Griffith. Both these writers find themselves able to reconstruct from St. Paul's letters the main outlines of the life of Jesus. And although with that one exception, "It is more blessed to give than to receive," no word of Jesus is exactly quoted, it is impossible to read the epistles without realizing that Paul was well acquainted with them. Let me give one single illustration!

That passage in his Epistle to the Romans, which he sums up with the dictum "Love is the fulfilling of the law," what is it but a reproduction of that colloquy of Jesus with the scribes in which he said that the first command was "Thou shalt love the Lord thy God," and the second was "Thou shalt love thy neighbor," and which he finished with this statement, "On these two commandments hangeth the whole law and the prophets"?

So I would dispute the statement that Paul was ignorant of the facts of our Lord's earthly life, whether that statement is made in the interests of unbelief or in the supposed interests of faith. For the singular thing is, it has been advanced from both points of view.

It has been made in the interests of unbelief. Starting from the position that Paul knew little or nothing about the historic Jesus, a whole school of sceptical writers have urged that what they call Paulinism—the gospel according to St. Paul,—is Paul's own invention, and has little or no relation to the life and teaching of the historic Jesus.

No one who looks out upon the religious world today can doubt that this contention has had its effect on thought. It was the immediate cause of the "Back to Jesus" movement of a quarter of a century ago. It accounts for the relegation to the background in modern preaching of such mighty themes as the atonement and justification by faith, and I think it explains a certain lack of converting power in the preaching of today. It is due to the idea that there is some sort of difference, if not antagonism, between Jesus and Paul, and that Paul's mighty doctrine of the cross is something added to the simplicity that was in Jesus.

But this assertion that Paul knew little about the facts of our Lord's life, or at any rate regarded them as of small importance, has also been used in the interests of faith.

Men have found in it a sort of refuge in face of the disintegrating effects of modern criticism.

You know how criticism has challenged the authorship of some of our Gospels, and notably the fourth. You know how it has cast doubt upon the authenticity of some of the narratives, and you know, too, how the spread of the scientific conception of the reign of law has made the miraculous events recorded in the Gospels incredible to some. As a result of all this men have felt they could not rely upon the gospel story, and so faith has suffered, and in some cases been shattered. Now for the relief and help of those whose faith had been shaken by modern criticism, certain preachers, basing themselves upon the verse of my text, say in effect that what happened to the gospel stories did not matter much, that what really mattered was the living Christ who could be felt and known in human experience. There are two ways of knowing Christ, they say in effect. One way is to think of him as he lived in Palestine nineteen centuries ago, to think of him as he lived in Nazareth and as he preached in Galilee and Jerusalem. But to think of Christ in that way is to think of him as far off, "dim tracts of time divide those golden days from me," and knowledge of someone so distant and removed is bound to be uncertain and precarious. But there is another way of knowing Christ, to know him as the living Christ, the risen Lord, the present Christ. That is how Paul knew Christ,—not after the flesh, but in the spirit. And such knowledge is secure against challenge or dispute. Critics may attack the records, but they cannot shake the faith of him who has the witness in himself. And it is that living present Christ who saves. It is "Christ in us" who is "the hope of glory."

That is the line Hugh Price Hughes took in that sermon to which I have already referred, and that also is the line that Dr. Dale followed—though much more guardedly,—in that book of his which he entitled "The Living Christ and the Four Gospels." In their contention that it is the living Christ who saves they are quite right, as I shall proceed to emphasize in a moment. Their belittling of the historic records, however, is perilous, and they have no right to quote this verse in support of it. Paul did not belittle the historic, and we cannot afford to do it either.

There is the closest and most intimate connection between the Christ of history and the Christ of experience. The experience is born of the history, and without the history I question much whether there would be any experience. Christianity is, as Bishop Chavasse said, a factual religion. If the facts are surrendered the religion will in the long run perish. As a matter of fact, it is through the reading of the history that Christ presents himself to our experience. It was when reading the resurrection narratives that all at once the realization of the living Christ flashed upon Dr. Dale as an actual experience, and he paced up and down his room saying in a kind of ecstasy, "Jesus Christ is alive!" It was when repeating that sentence in the Litany, "By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial," that the redeeming love of Christ made itself real to Howell Harries, the Welsh evangelist. He was overwhelmed with emotion, and from that day began to proclaim with new passion the redemption which had become so real to him. It is out of the history that the experience is born. Without the history Christianity would thin out into just an amiable speculation.

Nor is there any need to surrender the history. The Gospels have been exposed to the fiercest and most searching tests to which any books have ever been subjected, but out of these fires of criticism the figure of Jesus emerges unscathed. He remains the same Jesus, holy, harmless, undefiled.

And yet, while I repudiate the suggestion that there is in my text any disparagement of the historical Jesus, I agree with the positive statement that it is of little avail to know Christ "after the flesh," to know him in an external way, to know all about his time, and his people, and his words and deeds. The only saving knowledge of Christ is the knowledge of him in the spirit as Saviour and redeemer and living Lord.

That is how Paul rejoiced to know Jesus, as the glorified, risen and redeeming Lord. Paul never talks about the carpenter, he has nothing to say about Nazareth, he never speaks of Jesus as "comrade." I think he would have counted that blasphemous. It was not that he ignored the incarnate life,

but because the gospel, the real saving message, centered for him on the cross set up by the resurrection, in the fact that Christ lived in his own heart, delivering him from the enslavement of sin and making him consciously at peace with God. And there the real gospel—the good news,—centers still.

The cry "Back to Jesus," while it had its good side, had also its dangerous side. One result has been the production of numerous lives of Christ which aim at historical realism. They tell us all about gospel localities and customs and costumes, they set Jesus in his environment. They are interesting, and up to a point helpful, but the kind of information they convey is not the knowledge of Christ which constitutes a gospel. Indeed, it is possible to know Christ in that way and really not know him at all.

It was so, as Dr. Denney remarked, when Jesus lived. There were people who knew so well what he was like that they were blind to what he was. They knew Christ "after the flesh," and it kept them from knowing him truly. "Is not this the carpenter?" said the Nazarenes. They thought it showed insight: it really only displayed their ignorance. They so concentrated their attention on externals that they entirely missed his spiritual significance, for he was not the carpenter, he was the incarnate Son.

And so in these days, when such immense pains are being taken to elucidate every detail of the historic life, it is well we should remember that it is not enough to know Christ after the flesh. It is not enough to know the facts, the events and words. We do not know Christ in any real and redeeming way until we know him in experience, until he lives in our hearts and exercises his redeeming power upon our lives. I do not want to minimize the importance of what Jesus was in the days of his flesh, but what really matters to you and me is what he is. Do we know him as present and redeeming Lord? We may so know him if only we open our hearts to him. And when we do so know him—no longer after the flesh,—we shall know him to be not a pathetic figure of the past, but a present Lord, mighty to save!

A. B. M., Burmese Girls' School,
Sagaing, Burma.

Dear Brother Moody:

The **Record of Christian Work** has been coming to us regularly, and is greatly appreciated.

In 1885 your honored father held meetings in Emporia, Kansas. Under his influence, with the spiritual uplift gained in the meetings, my impression that God was calling me to foreign missionary service was confirmed. After a full course at Rochester Theological Seminary I sailed for Burma in the fall of 1889.

Hoping that I may sometime meet you at Northfield, I remain,

Your fellow-worker,
(Signed) H. P. Cochrane.

THE JEW TO THE WORLD'S YOUTH.

James Waterman Wise.

Youth of the world, you who with heart and brain
Strive for a new world better than the old,
From myriad wrongs and agonies untold,
To you we turn: let us not turn in vain!
Too long have we sat silent while our heart,
Full with the passion that within us burns
To serve mankind, has yearned as still it yearns
In your great venture greatly to take part.

And yet there stirs in us an age-old pride,
A small but mighty people's pride of race.
Friendship, not favor, is the right we ask
With aught save comradeship unsatisfied.
Youth of the World, we ask a comrade's place
In the fulfilment of our common task!

—"Student World."

SANTY'S NEW MESSAGE.

Miss Elizabeth Cole.

His eyes, how they twinkled! His dimples, how merry!
His cheeks were like roses, his nose like a cherry.

Jolly old Santa Claus and his gay prancing reindeer have a large order to fill this year, for they are symbolizing the Christmas message of health that is sent throughout the land in December on the tiny health seals. They combine the spirit of Christmas cheer with the happiness that comes from health as they go out on letters and packages in the big Christmas mail.

And who could be more appropriate than Santa Claus to carry such an important message? Stories about the old elf have been in our hearts since childhood, when we heard or recited "'Twas the night before Christmas." Legends in other lands about St. Nicholas, who came in the night and gave his presents secretly to help needy ones, all have conspired to make the merry old gentleman a beloved figure. And even if as grown-ups we may have lost that thrill of mystery and wonder we had in childhood at Christmas time, we still associate Santa Claus with the spirit of giving unselfishly.

So this year he is bearing in his pack the biggest gift of all, the gift of good health, without which the world can never be filled with peace and good will toward men. He was chosen by the National Tuberculosis Association and its 1500 affiliated associations as a reminder that everyone during the Christmas season can give the gift of health. In the nationwide educational campaign their aim is to teach the ways of health, so that sickness may be diminished and people may be able more fully to enjoy the blessings of Christmas.

Since 1907 the penny Christmas seals have been used to support the work of stamping out tuberculosis. In the past twenty years the deaths have been decreased from 200 per 100,000 to 87 per 100,000 in the United States. This means that about 120,000 persons each year have been saved to give and receive Christmas joys.

The machinery for preventing and helping to cure tuberculosis is made possible by funds raised in the annual seal sales. The money is used in the state in which the seals are sold, with the exception of 5%, which is turned over to the National Tuberculosis Association, 370 Seventh Avenue, New York City, the headquarters for the organized work. The public, therefore, supports this movement designed to promote its health and welfare. The seals become health insurance.

In the past twenty years the number of sanatoria and hospitals for tuberculous patients has increased from 100 to 600, with from 10,000 to 69,000 beds. There are at least 3500 public health nurses who have been specially trained in tuberculosis nursing. There are over 600 tuberculosis clinics where persons may be examined and keep track of their health. Preventoria, summer camps and open air schools have been established to safeguard children's health and protect them against malnourishment, careless home hygiene, and all that goes toward making them susceptible to tuberculosis. Research work in the best laboratories is carried on by specialists to help further our knowledge of the disease, in the hope that a permanent cure may be found.

Besides the above machinery there is also a vast amount of printed matter which helps teach everybody how to live healthy lives. For tuberculosis can be prevented by having plenty of rest, fresh air, exercise, nourishing food, and a periodic examination to keep track of one's health. The great trouble is that many people do not realize this, and need education about daily living.

Christmas seals, as they go out over the country reminding grown-ups and children that they all have a part in making the world healthier, form one of the most vital parts of the health machinery. And who could be a healthier reminder than the rosy, eternally-blooming old Santa Claus?

British-Israel under New Searchlights, by Avary H. Forbes, Cheam, Surrey, England. 14 pages. 3d.

The author confines his attention to the historical arguments advanced in behalf of Anglo-Israel, and shows that the theory that the Ten Tribes migrated to Scythia in southern Russia, later to Scandinavia and northern Europe, and thence to England (1) is not proved by known facts, and (2) would not gibe with present conditions even if it was true.

Reports Received.

American Bible Society: 111th Annual Report, 1927. 454 pages.
Baptist Missionary Society, London. 135th Annual Report, 1927. 195 pages.
China Inland Mission. "Midst Calumny and Praise," 1927. 50 pages.
Episcopal Church of Scotland. 50th Annual Report, 1926. 318 pages.
Presbyterian Church in Canada. Acts and Proceedings of the 53rd General Assembly, 1927. 293 pages.
Presbyterian Church in the U. S. A. Minutes of the General Assembly, 1927. 111 pages.

Frank W. Crowder—Effects of our Lord's Resurrection (April).
John T. Dallas—Tools for One's Life Work.
Dan Poling—The Superlative Issue.
Miss Grace H. Hamilton—Foundation Stones and the Chief Cornerstone (cont.).
F. B. Meyer—Daily Readings, 1 Samuel to Job.

Northfield conference addresses will appear in this magazine in every issue throughout the year. Subscribe by the year, and get them all! Two dollars.

Daily life is God's wonderful invention for development of character.

A happy group of school children and their teacher, Miss Anna Pierson, in Kwato, New Guinea. (*See page 822.*)

In Future Numbers.

John A. Hutton—Studies in 1 Corinthians, and other addresses.
James Reid—Aspects of Faith in Hebrews 11, and other addresses.
E. Y. Mullins—Manifold Blessings.
Walter L. Lingle—Why I Believe the Bible is the Word of God (March), and The Place of the Holy Spirit in the Church (June).
James G. Gilkey—Is the Sense of God's Presence a Delusion?
John McDowell—Some Essentials of Christianity: a series.
Charles Inglis—The Divine Presence.
Robert R. Littell—A Place beside God, and How It may be Attained.

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The literature of the Old Testament is the most national, religious, and heroic in the world.—W. M. Grant.

EARLY KINGS AND PROPHETS OF ISRAEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

December 4. Isaiah Teaches Right Living.

Isaiah 3 to 5. Lesson portion, 5. 1-12.

Parable of the vineyard, 1-7.

Isaiah is speaking. He sings of a friend who owned a vineyard on a fruitful slope. He did everything for it that a good cultivator could do both in order to get the choicest harvest of grapes, and also wine. But it bore only wild grapes.

Picture a vineyardist or a farmer in America today who had such ill luck with his vineyard or farm after all his toil and expense!

Verse 7 gives the interpretation of the parable. Isaiah's friend was the Lord, the vineyard was Judah, the wild grapes were oppression and distress instead of the good grapes justice and righteousness. That is, the parable depicts God's providential care of his Chosen People throughout their history. It is not necessary to find antitypes for all the details of the parable.

In verses 3-6 Isaiah quotes his friend the Lord. First is the challenge to say if he the Lord is in any way to blame for the failure of the vineyard. Or why did the vineyard fail? Then he pronounces his own verdict: he will abandon the vineyard,—tear down the hedge, break down the wall, leave it uncultivated, and worst of all, withhold the rain. All this literally happened to Judah. The prophecy is still being fulfilled.

Judah's wild grapes, 8-12.

The rest of the chapter denounces the ruling classes' "wild grapes"—social and political evils,—in six woes. Our lesson embraces the first two, leveled against two ancient evils,—one social, the other personal,—land-grabbing and liquor-drinking,—avarice and drunkenness,—monopoly and dissipation.

Both evils afflict civilized and uncivilized peoples today. And they bring upon themselves unfailing penalties, because both must be related to God, 9, 12.

Land monopoly was especially sinful under Mosaic law. It is always a social and political evil. We must have land to live upon, just as we must have air to breathe and water to drink. Isaiah makes it more than an economic question: it is an issue in God's sight.

Early morning drinking was especially disreputable.

Further lessons for today.

The lesson embodied in the title is—Live right! As God's possession; a cultivated, protected, purposeful, productive, consecrated life. As a nation, as individuals.

Does God deal with us on the same principles today? What does history teach? God expects fruit. There will be a reckoning. Will he be disappointed in us? Are we bearing choice or wild grapes?

We have come to regard land monopoly and liquor-drinking as unchristian as well as unsocial and uneconomic. No man should minister to his own pride or pleasure at the cost of others. Land-ownership must not become by its abuse a breeder of poverty and distress.

December 11. Isaiah Counsels Rulers.

Isaiah 7, 31, 36, 37. Lesson portion, 37. 5-20.

Today's lesson portion cannot be understood apart from its full setting. Fortunately the whole story makes a thrilling lesson, both in the historical happenings and in their spiritual significance. The destruction of Sennacherib's army is one of the unforgetable bits of world history. The Bible story is supported by Assyrian and Egyptian archeology. We are here given the religious background of all that happened.

The teacher must read and master Isaiah 36 and 37. If he does this, and gets their contents over to his class with enough explanation to make their meaning clear, the class members will make their own applications.

The northern kingdom had been carried into captivity by the Assyrians under King Sargon in 722 B. C. (say). That same empire under King Sennacherib comes in 701 B. C. against Judah, captures the outlying cities, and besieges Jerusalem. Judah is at this time only a football between the two opposing militaristic nations Assyria and Egypt: just as it was between Turkey and Egypt (England) in the late war. Isaiah had vision to see and to say that Judah's only safety lay in dependence upon Jehovah, avoiding entangling alliances with either Assyria or Egypt. His advice had not been heeded. At the time of our lesson King Hezekiah had already stripped the Temple of its gold and silver in order to pay tribute to Sennacherib, but that did not appease Assyria's territorial designs, and now they are at the door again.

Make it clear, in passing, that this crisis did not lead to Judah's captivity! That did not come until 586 B. C., under Nebuchadnezzar king of Babylon.

Hezekiah and Isaiah, 5-7.

Hezekiah had sent to Isaiah asking him to pray for the nation in its danger and distress (1-4). Isaiah had been God's voice to Judah for 40 years, a statesman as well as prophet trying to hold the nation true to God. Now when calamity seems about to overwhelm Judah he is the one man to comfort and steady them with the assurance of Jehovah's protection. How such prophets are needed today!

"Thus saith the Lord." He will deal with the king of Assyria. How? God's word was soon fulfilled.

Hezekiah and Sennacherib, 8-13.

The facts Sennacherib recalled were true, but his insinuation about God was false. All the Sennacheribs are not dead yet.

Hezekiah and Jehovah, 14-20.

Earlier Hezekiah had sent messengers to Isaiah. In the present crisis he went himself direct to Jehovah in fear and faith, spread out Sennacherib's letter in a symbolic act, and poured out his soul in prayer. This prayer is one of the high spots in the Bible.

We should follow Hezekiah's example in every matter that distresses or perplexes us, —indeed, in "everything," as Paul exhorts.

Jehovah challenged.

The essence of the conflict lay in Sennacherib's challenge of Jehovah. Take pencil and paper, and write out the expressions that make this plain: especially 36. 20; 37. 4, 6, 10, 17, 23, 24,—taunting, defiance, blasphemy, defamation. On the other hand, note Hezekiah's large and reverent views of Jehovah.

Jehovah accepted this personal challenge (37. 29), and dealt with Sennacherib and his host in a way to demonstrate his power.

Some see in these dramatic events the everlasting struggle between might and right, between force and faith. When the conflict was shifted from a military struggle between Assyria and Judah to a conflict between Sennacherib and Jehovah, only one issue was possible.

It was a national crisis, not individual. What lessons does it contain for this and other nations today? As individuals, are we fighting for or against God? If our conflict is the Lord's he will take care of it.

December 18. Review: The Early Prophets of Israel.

Today is a three-months' review covering the records of Elijah (1 Kings 18 to 21), Amos, Hosea, Micah, Isaiah.

Remember that the prophets were different from the Aaronic priesthood! They were called of God to be his voice to the Northern or Southern kingdom. It is a saying that prophets appeared only when times were dark. Their mission was ethical and spiritual rather than ritualistic, and social and national rather than individualistic. Usually their message was rebuke of backsliding and sin, but there was always a ray of promise of future blessing under Messiah.

Recall the personal character and characteristics of each prophet, the leading events recorded, their special teachings, great sayings worthy of memorizing, the application of their messages to the present day (as to wealth, women, luxury, dissipation, oppression of the poor, land-grabbing, public worship, right and wrong living, etc.).

Make your scholars turn to the Scripture portions in their Bibles so as to familiarize themselves with parts that are often sadly neglected!

Are there such prophets today? Are they needed?

PREVIOUS LESSONS IN THIS QUARTER.

Elijah on Mount Carmel. 1 Kings 18. 30-39.
Elijah Hears God's Voice. 1 Kings 19. 9-18.
Elijah in Naboth's Vineyard. 1 Kings 21. 5-20.
The Call of the Prophet. 1 Kings 19. 19, 20; Amos 7. 10-15; Isaiah 6. 1-8.
Amos Denounces Sin. 2. 4-12.
Amos Pleads for Justice. 5. 1-24.
Hosea Preaches God's Love. 11. 1-9; 14. 4-8.
Micah Champions the Oppressed. 2. 1-3; 6. 1-13.
Isaiah Teaches True Worship. 1. 10-20.

December 25. Christmas Lesson.

Luke 2. 1-20.

Messiah has come! But where? How? Verses 1-7 tell the story. God has set the whole world in motion in fulfilment of a 700-year-old prophecy of Micah.

This is the event whose anniversary we celebrate at Christmas. The babe of Bethlehem is the world's baby, the most widely known and best loved babe that was ever born. He is God's Christmas gift to the world, the greatest gift he has ever given, the God-man.

Let us make this Christmas a truly Christian celebration, consecrating it to its true purpose, to Christ himself!

The approach to the lesson may be made from several angles.

For the young the effort should be to make the historical facts real, vivid: names, places, etc. Introduce your scholars to Jesus of Bethlehem as a real, live baby! Take them into the stable! Let them gather around the manger!

For older classes who are familiar with the facts, the effort should be to interpret the facts: what the incarnation means, the humanity of Lord Jesus, the significance of "Saviour, Christ, Lord," . . . .

Though the narrative reads so simply and is so familiar it is shot through with mystery. "Who does not admit how profound is the divine truth of our religion? It is (the living God) who was manifest in the flesh" (1 Timothy 3. 16, Moffatt).

Sung by angels, 8-14.

Though this birth was unnoticed and this babe's true person unrecognized by earth, all heaven knew, and was bursting with enthusiasm and worship.

How shall the glad news be put across to mankind,—this most important news that ever fell on mortal ears? Angels solve the problem. First one, then a heavenly host breaks through the veil that hides the real but unseen world about us, with messages of good tidings for man and glory to God.

This is the only song sung by angels that man has ever heard.

Christ came in with song. Wherever he is known and loved he fills the heart with singing. In contrast with all other religions Christianity is a singing religion.

Who will be selected to receive the news? Not any conquering Roman, not even the high priest of God's ancient religious system, but humble shepherds on their job—out in the open pastures—at night! Those fields are there still, and are visited by thousands with awe and reverence.

Sought by shepherds, 15-20.

The shepherds had been scared by the angel of the Lord, just as any one of us would have been, but they were not unbelievers. They believed what was told them, and decided after discussion to hurry to Bethlehem to add experience to knowledge. A good plan for all of us! Let us join them! And if we do seek Christ earnestly we shall find him.

Had they not gone to Bethlehem they would have just known about Christ, but would not have known him firsthand for themselves.

After giving their testimony about the angelic choir in the fields they returned to their old job, but in a new spirit, glorifying and praising God. Life would have new meaning for them ever after.

All through their history the Jewish people had been looking for Messiah. When he actually came they did not recognize him, and would not have him. What a tragedy, and what woeful results have flowed from it!

How the world has changed! Lord Jesus was born quietly, and dropped into obscurity for 30 years. Think what might have happened today! As it was, the angel came "suddenly," unexpectedly. What a newspaper scoop was lost! No newspaper or movie men on hand, no photographers with flashlights, no radio "Mikes" to catch every sound and flash it in a wink around the world!

The good tidings have lost nothing of their joy and power.

Christ is not now a babe, but is exalted to God's right hand until he appears in glory at his second coming.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Is Prayer?

1 John 5. 14, 15; Ephesians 6. 18, 19.

December 4.

Prayer is—

P—raise and petition to the king of kings;
R—ejecting all our unloveliness and letting God in;
A—ccepting God's answer always as best;
Y—earning, unselfish desire to do as God bids;
E—ntering God's limitless spiritual storehouse and engaging his strength for life's experiences;
R—eliance upon our Father's written promises.

* * * * *

Prayer is not—

P—leading with God to come around to our way of thinking;
R—elying upon God to do our share of work;
A—sking God for conditional blessings, saying, "If my prayer is granted I will do so and so, but if not, ...";
Y—oking God's will with the contrary will of those nearest and dearest to us;
E—ntreating God to cover up our mistakes;
R—equesting for ourselves things we are not willing to share with others.

* * * * *

After a certain man had got into bed he suddenly remembered he had not said his prayers, so he arose and knelt by the bedside. As he knelt the Holy Spirit questioned him:

"After all, if you had completely forgotten to say your prayers what would you miss?"

Trying to answer that question, conscience began to work, and he really prayed for forgiveness, for victory over sin, for the power of the Holy Spirit, and he arose a new man.

"I often say my prayers,
But do I always pray,
And do the wishes of my heart
Go with the words I say?"

* * * * *

The heir of the house sauntered through the diningroom where little Mercy, the colored girl of 8, was setting the table.

"Mercy," said the heir, "do you pray?"

"Co'se I does," she replied.

"But do you believe God hears the prayer of a colored girl as quickly as the prayer of a white girl?"

For a few minutes Mercy waited, then she said:

"Massa George, I prays into God's ears, not into his eyes, and if I say what I ought to say, God don't look at my skin!"

Good Mottoes for Christian Living.

John 9. 4; Ecclesiastes 9. 10. December 11.

Act well your part!

When Tolstoy asked a Russian peasant what he would do were he told that the day of judgment was coming tomorrow the latter replied:

"I would plow, and plow well!"

A faithful peasant is better than a poor preacher.

* * * * *

Practical mottoes from Spurgeon's writings:

Better do than dream; better be than seem!
Buy not silk when you owe for milk!
Desired things may not be desirable things!
Avoid what makes a void in thy pocket!
Maybes are not honey bees!

* * * * *

When someone asked the aged poet Whittier which of all his writings had been most inspirational to him, he replied with tearful eyes and trembling lips:

"I know not where his islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond his love and care!"

* * * * *

It is the greatest of all mistakes to do nothing because you can only do a little.

"Who longs for larger work to do,
To his own task let him be true!"

* * * * *

Keep the atmosphere pure with charitableness! "There is so much bad in the best of us, there is so much good in the worst of us, it hardly behooves any of us to talk about the rest of us!"

* * * * *

I will press toward the mark.—Paul.

Have you missed in your aim? Well, the mark is still shining!
Did you faint in the race? Well, take breath for the next!
Did the clouds drive you back? But see yonder their lining!
Were you tempted, and fell? Let it serve for a text!

Just—

Take your place in the line of progression
With your eyes on the heavens, your face to the blast!

* * * * *

Be h—umble,
u—seful,
m—eek,
b—enevolent,
l—oving,
e—arnest!

Thus shalt thou fulfil all mottoes for Christian living!

God's Kindness, and Our Own.

Titus 3. 1-8; Matthew 25. 35. December 18.

A missionary, telling of God's love to a group of women in the seclusion of a Hindu home, repeated John 3. 16, and began to repeat it a second time but was interrupted by a Hindu woman who exclaimed:

"You say God gave his only Son to die for his enemies? I wouldn't give up one of my boys to die for my dearest friend! You must find a greater word than love for a deed like that."

He did not wait till I came to him,
But he loved me at my worst;
He need never have died at all
If I could have loved him first!

* * * * *

Once a visitor to St Paul's Church in Philadelphia looked from the usual Sunday evening audience that filled the building to the speaker, Dr. John R. Miller, a plain, unassuming man whose voice could scarcely be heard in the back of the room, and said to one standing near him:

"How does he do it? Where is this man's power to draw the people?"

"Oh, sir," was the reply, "if you were in trouble and Dr. Miller called on you, or wrote you, or sent you some fruit or flowers, you would never ask that question again!"

The best portion of a good man's life,—
His little nameless, unremembered acts
Of kindness and of love!

* * * * *

The supreme evidence of God's love was shown upon Calvary's brow. This kind and loving evidence is still deepening and lengthening over all the earth.

"What evidence have you that your religion has any power?" asked a bandit of an old Chinese deacon.

"Evidence, do you say?" said the old saint. "The evidence is just here, that although you have slaughtered my own flesh and blood I have not sought to be revenged on you. Surely you need no other evidence to prove that this is a heavenly doctrine!"

* * * * *

A skilled physician, about to perform a delicate operation on a patient's ear, said reassuringly:

"I may hurt you, but I will not injure you!"

And it may sometime happen that God's kindness to his children hurts. What, then, shall we do? Thank him for his willingness to take something out of us that is for our best!

What Does Christmas Mean to the World?

John 3. 16; Luke 2. 8-11. December 25.

Christmas means good news: and says one, it is interesting to note that the word n-e-w-s is made up of the initial letters of the four points of the compass, North, East, West, South.

"And the angel said, Behold, I bring you tidings of great joy!"

* * * * *

It means an "honorable mention" of motherhood.

"In a great audience of Christians," said Dr. Talmage, "I asked all those who had been blessed with Christian mothers to rise, and to my surprise almost the entire assembly stood up."

* * * * *

It means joyousness.

"I want to hear about your religion," said a bigoted Chinaman to a missionary. "I have never heard the words of it, but I have heard the laughter in your home and in the houses of my countrymen who have embraced your doctrine. If you have something that makes you so joyous I want it!"

* * * * *

It means a manifestation of the greatest thing in the world, l-o-v-e.

"I want to witness to this fact," said a Finland baroness, "that when love comes into your heart from the heart of God you need not try to love others,—you just love them!"

* * * * *

"Outside my cabin do' de worl'
Is col' an wintry white:
Inside de do' my worl' am warm
An sweet wid Christmas light;
Outside my do' de worl' am big
An lonesome—way fum you:
Inside it's heaben's border lan'
Wid you and possum stew!

"Den keep a-pilin on de logs
An sen' de blazes high
Till all de cabin walls grow red
Wid blood o' Christmas fire,
While someone takes de banjo down
And softly plays a bar
To start de hymn dat tells about
De shepherds and de star!"

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

DECEMBER, 1927.

THURSDAY, 1st. *Thou art the Christ, the Son of the living God! Matthew 16. 16.*

I believe in Jesus Christ, the Son of the living God. The heart hungers for him, our sin cries out for his mercy, our sorrow yearns for his coming, and when he does come he speaks just the word that the soul needs. He understands us, he knows us altogether. He can get down into the low, dark pit into which sin has thrown us. He draws us to his cross. He hides our sins in his sacrifice. He shows us how God can be honored, yet the sinner forgiven. He destroys the devil, and puts within us the Holy Ghost. He so fills us with life that death has no longer any terror with which to affright us. I believe in Jesus Christ, the Son of the living God.—Joseph Parker.

FRIDAY, 2nd. *Jesus saith unto them, Come and break your fast! John 21. 12 (margin).*

What a meal! What memories! What emotions!

SATURDAY, 3rd. *Ye have heard that it was said by them of old time . . . . but I say unto you . . . . Matthew 5. 21, 22.*

Wherever he goes some at least are forced to abandon codes with which they had been satisfied, and strive onward.—F. W. Norwood.

SUNDAY, 4th. *. . . . gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. Ephesians 1. 22, 23.*

Better, "him who all in all is being fulfilled." In some mysterious sense the church is that without which the Christ is not complete, but with which he is or will be complete.—A. W. Robinson.

MONDAY, 5th. *Come unto me, all ye that labor and are heavy-laden, and I will give you rest! Matthew 11. 28.*

Jesus Christ spoke whisperingly to hearts. Men had to incline their ear to hear him. He was no blatant controversialist, making rude noises in the air, but a speaker of music that could only be heard in all its plaintiveness, in all its minor tone of sweetest love, by the listening heart.—Joseph Parker.

TUESDAY, 6th. *And certain women . . . . ministered unto him of their substance. Luke 8. 2, 3.*

It is recorded of women that they showed much kindness to the Lord Jesus, and it is not recorded that any woman ever spoke one word against him or ever did an unkind act against him.—Francis L. Hutchinson.

WEDNESDAY, 7th. *Now unto him that is*

able to do exceeding abundantly above all that we ask or think. Ephesians 3. 20.

Is it the habit of the people of God to take the promises just as they are given by God, and, without abatement or reduction, turn them into believing prayer?

THURSDAY, 8th. *And when they had found him they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth! Mark 1. 37, 38.*

This is the spirit of the Master, and this should be the spirit of all his disciples. This is the true spirit of practical Christianity, pressing ever forward from center to circumference until it reaches the uttermost parts of the earth.—A. B. Simpson.

FRIDAY, 9th. *Be kindly affectioned one to another with brotherly love! Romans 12. 10.*

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions
Keep them always straight and true!
Rid your mind of selfish motives,
Let your thoughts be clean and high!
You can make a little Eden
Of the sphere you occupy.

SATURDAY, 10th. *Maintain the spiritual glow! Romans 12. 11 (Moffatt).*

To love the Lord Jesus Christ gives the glow. To continue glowing is to continue in the love of Christ. The one way to maintain the glow is to maintain fellowship with Christ: and that is possible for every believer.—G. H. Morrison.

SUNDAY, 11th. *To what purpose is the multitude of your sacrifices unto me? Isaiah 1. 11.*

Judah's sin is strangely amongst us today. Ritualism without reality and wickedness cloaked by worship are all too common. Men think that God can be propitiated by correctness of demeanor in his house and firm adherence—even to the point of championship,—to the letter of his Word. They concern themselves with externals of religion without giving any place in their lives to its spirit. And God still launches upon such his challenge: "To what purpose?" —J. Stuart Holden.

MONDAY, 12th. *And Jesus began to be about 30 years of age. Luke 3. 23.*

Thirty years! That is the price at which Christ valued home.—Scott Holland.

TUESDAY, 13th. *Blessed is he whosoever shall not be offended in me! Luke 7. 23.*

But the final word is not one of rebuke: "This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—W. M. Grant.

WEDNESDAY, 14th. *My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up! Psalm 5. 3.*

Let us look up often in prayerful anticipation of our Lord's return! Let our daily practice be the cultivation of that upward gaze which seeks those things that are above! That heavenward look is the source, secret, and support of all true work for God. While our hands are occupied with the task of helping others, we must turn our eyes to heaven.—A. W. Parsons.

THURSDAY, 15th. *Then spake Jesus again unto them, saying, I am the light of the world! He that followeth me shall not walk in darkness, but shall have the light of life. John 8. 12.*

Jesus Christ came to shed light upon the whole earth. Jew and Gentile were terms that were to be abolished in all their narrowest significance, and the term Man was to be established as descriptive of the human race. All accidental separations and differences and collisions were to be done away, and all men, in all time, in all the world, were to recognize that they had a common father in God.—Joseph Parker.

FRIDAY, 16th. *Then the Lord answered Job out of the whirlwind. Job 38. 1.*

Between his wife, who urges him to atheism, and his friends, who press for a confession of sin, Job finds a way out. There is such a thing as the whirlwind: that answers his friends. God is in the whirlwind: that answers his wife.—"Expository Times."

SATURDAY, 17th. *Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5. 1.*

Justification is much more than forgiveness. Forgiveness, it has been well said, means, "You can go": justification means, "You can come."—A. W. Robinson.

SUNDAY, 18th. *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to sanctification! Romans 15. 1, 2.*

The church should remain united, sympathetic, peaceful. Nothing injures it like interior discord. Paul was not so troubled about the hostile attitude of the world around as that within the brotherhood cordial relations should be maintained.—W. L. Watkinson.

MONDAY, 19th. *See then that ye walk circumspectly, not as fools, but as wise! Ephesians 5. 15.*

Be strictly careful about the life you lead! Strict not merely about the ideals you advocate, or the life you expect others to lead, but about the life you lead day by day. We should be more strict as to ourselves. The probability is that we should then be less exacting as to others.—B. T. Badley.

TUESDAY, 20th. *Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Corinthians 1. 30.*

Abiding in Christ is a matter of the heart. It must be cultivated in a spirit of love. Only as we take time from day to day in fellowship with Christ will the abiding in Christ become a blessed reality, and the inner man be renewed from day to day.—Andrew Murray.

WEDNESDAY, 21st. *Ye have not because ye ask not. James 4. 2.*

Is it necessary to pray? Yes, it is necessary. There was nothing in regard to which the teaching of Christ was plainer than this. —A. W. Robinson.

THURSDAY, 22nd. *He that is faithful in that which is least is faithful also in much. Luke 16. 10.*

Our Lord Jesus lived for 30 years amid the little happenings of the little town of Nazareth. Little villages spell out their stories in small events,—and he, the young prince of glory, was in the carpenter's shop. He moved amid humdrum tasks, and petty cares, and village gossip, and trifling trade, and he was faithful in that which was least.

If these smaller things in life afford such riches of opportunity for the finest loyalty, all our lives are wonderfully wealthy in possibility and promise.—J. H. Jowett.

FRIDAY, 23rd. *But he answered her not a word. Matthew 15. 23.*

The silences of Jesus are as eloquent as his speech, and may be a sign not of his disapproval, but of his approval and of a deep purpose of blessing for you.

SATURDAY, 24th. *Woe unto you that are full! Luke 6. 25.*

When we stand before our Saviour have we any sense of awful want? Have we any vision of unsearchable riches? Or are we full, and want none of it? Then our satisfaction is the ominous sign of spiritual death.—J. H. Jowett.

SUNDAY, 25th. CHRISTMAS DAY. *Christ is all, and in all. Colossians 3. 11.*

By every right Christmas is the season of surpassing joy. The message of Bethlehem is the voice of God, saying: "I will reveal to men my purpose, the purpose they have dimly traced in history, and often doubted. Jesus is my eternal purpose. He is the goal of life. He is the lodestar of human progress. Christ is all, and in all, Alpha and Omega, the beginning and the end."—George A. Buttrick.

MONDAY, 26th. *Surely I come quickly! Amen. Even so come, Lord Jesus! Revelation 22. 20.*

Just a-wearying for you,
Jesus, Lord, beloved and true!
Wishing for you, wondering when
You'll be coming back again:
Under all I say and do,
Just a-wearying for you!

TUESDAY, 27th. *All them also that love his appearing. 2 Timothy 4. 8.*

Some glad day, all watching past,
You will come for me at last:
Then I'll see you, hear your voice,
Be with you, with you rejoice;
How the sweet hope thrills me through,
Sets me wearying for you!

WEDNESDAY, 28th. *Kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1. 5.*

How did you come into a life of surrender? By trusting God. How are you to continue in a life of surrender? By trusting God! The life of faith is the kept life, and the kept life is the life of faith.—J. Elder Cumming.

THURSDAY, 29th. *The exceeding greatness of his power to usward who believe. Ephesians 1. 19.*

This is the literal truth: the exceeding greatness of God's power which raised Christ from the dead works in every believer. In me and in you, my reader! We hardly believe it, and still less do we experience it. That is why Paul prays, and we must pray with him, that God through his Spirit would teach us to believe in his almighty power. Pray with all your heart! —Andrew Murray.

FRIDAY, 30th. *Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately: and that night they caught nothing. John 21. 3.*

Yet that was a fruitful night for them, for though they caught no fish they found the truth, and learned the relative worth and worthlessness of life. Experts as they were, the old fishing was no longer successful. They were designated by their Lord for better things.—Northcote Deck.

SATURDAY, 31st. *These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Hebrews 11. 39, 40.*

We who read the Acts of the Apostles today are thrilled, and we can understand through the perspective of the centuries the importance of the events recorded there. Perhaps in the days to come, among the books that will be opened will be a record of our own day.

Immortality is dependent upon the existence of a personal God who loves the souls he has created.—W. E. Orchard.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

DECEMBER, 1927.

Thursday, 1st. Judges 6. 11-24.

Does not God love the man who reverently questions his dealings? There was a noble frankness in Gideon's faith. He had evidently prayed and prayed again without result. It seemed that either the religion of his fathers was at fault, or that there had been a mysterious failure on the part of Jehovah to fulfil covenant promise. That intimate faith, that courage to challenge the situation, reminds us of Isaiah's experience when God said: "Let us reason together!" He who inserted in the human heart the great principles of justice cannot refuse to explain and justify his ways somehow, somewhere, somewhen.

In this case Gideon himself was chosen to provide the solution. Note that extraordinary phrase, "The Lord looked on him"! What did that look convey? One is reminded of that story of the Duke of Wellington and an officer who was bidden to undertake an apparently impossible task, and who replied:

"I'll go, Sir, if you will first give me a grip of your all-conquering hand!"

"Save Israel" (14): it was a great order! One man was to save a nation. But there could be no doubt as to the result. One man with God is always in the majority. March on, my soul, march on! When God finds a man who is wholly devoted to him, what can the myriads of Midian do but flee as clouds before a gale! Gideon might be the least of the poorest household in Israel, but when he goes with God, and God goes with him, nothing can withstand that partnership. Happy the hour for Israel when the Lord and Gideon wield the same sword!

God didn't upbraid Gideon when he asked for a further sign. He remembers that we are dust. But when we have found grace in his sight by the sincerity and simplicity of our souls, God will tarry for us, even though we have to spend some time in preparing our presents (18-20).

Gideon was satisfied. The peace of God that passeth all understanding breathed rest, strength, and courage through his heart, and carried him through the stirring scenes which ensued.

Come to us, O Lord, as we stand before thee! Grant us thy might, and breathe into us thy peace, that we may do thy bidding, and fulfil thy purposes of love for others.

Friday, 2nd. Judges 6. 25-32.

When we read here and elsewhere that Jehovah "saw" or "spoke," it is not necessary to believe that there was an audible voice. If we walk with God we acquire an inner ear. When God has opened our ear, we must not be rebellious, nor turn away back.

Gideon had to face a perfect storm when on the following day those obscene emblems were found to be hacked to pieces. But he had no alternative. If God is calling us into partnership, and his still small voice bids us take some startling step, there is nothing more to be said. Better let Israel be defeated at Ai than that Achan should harbor the forbidden spoil! Those who cooperate with the mighty purposes of the Eternal dare not palter with evil, nor touch the unclean thing.

Is not that the reason why the modern church is losing her power? Her premises, in many cases, are used for purposes which would startle the holy souls that stripped themselves of comforts and luxuries that God's house might be dedicated for holy uses. Is it wonderful that in this Laodicean age our Lord stands outside and knocks? The only true way for revival is not to send for a missioner, but to cleanse away any usages and practices which are inconsistent with the ideals of the Holy Spirit.

Joash made a sensible reply. If Baal was unable to vindicate or help himself, was it likely that he could save his votaries in the hour of their distress? Nothing would more concisely prove the futility of exchanging the Jehovah of their fathers for Baal, who could not plead his own cause.

The test question for today is, Does the religion of today give the purity and beauty of life and the peace in death which our fathers knew?

We plead with thee, O God, for an outpouring of thy Spirit, that all hindrances and inconsistencies may be swept out of thy professing church, and that once more the worship and reverence of the past may be restored! Let thy church be once more arrayed in her beautiful garments! In Christ's name.

Saturday, 3rd. Judges 6. 33-40.

Evidently the tidings of the new spirit which was awaking in Israel were reported to the Midianites and Amalekites, and their armies were hastily gathered to put down the incipient revolt.

Then the Spirit of the Lord, as the margin puts it, "clothed itself with Gideon." It is a remarkable expression. We gaze into it with profound reverence and wonder. It implies that the wisdom, courage, and leader-

ship which Gideon presently displayed were to be a manifestation of the divine. May we not class it with the teaching of Paul that Christ lived in him? "I have been crucified with Christ, yet not I, but Christ liveth in me." Oh that each one of God's people could say as much! We need to be clothed in Christ and be found in him for salvation, but we need to be also clothed and infilled by him for service!

His first appeal seems to have stirred the whole of the Northern tribes. 32,000 gathered to his standard. But we cannot wonder that he sought this double sign from God, and God graciously responded. If he was the fleece in the first trial, the dew of the Holy Spirit rested on him as leader; and if the people were the floor in the second, the dew also rested on them. There could be no doubt, therefore, that the Spirit of God was deeply implicated with leader and led. Let us pray that similarly there may be a bedewing of the Holy Spirit on all Christian ministers and their people!

We rarely realize how tenderly God suits himself to the earnest requests of those who are prepared to serve him. He made us in his own image and after his likeness, and understands our sensitive nature, so willing for the highest exploits and their consequent reaction. Thus it befell that a second time God confirmed Gideon's faith. Never shall mortal man reach the limits of the divine love and help for those who trust him.

Grant us, heavenly Father, that unbounded faith in thee which shall have the purity and simplicity of a child's! When we are engaged on thy errands, or walk on the stormy waves, or enter the shadow of death, may we learn to reckon on thee and with simple assurance! In Christ's name.

Sunday, 4th. Judges 7. 1-8.

If we live near God, and our hearts are set on doing his will, we may still hear that still small voice which speaks at a lower depth than any other. We cannot say this too often, but there must be an entire surrender of our own way and will. Professor Upham says:

"In the process of teaching and guiding men, God operates inwardly by means of interior communications. To talk with God, to go to him familiarly as children to a parent, to speak to him in the secrets of our spirits and to receive an inward answer, is a privilege that may be practically realized."

But be it remembered that these communications are severed by a whole heaven from our own impulsive suggestions!

The test of the brook is interesting. Those who went down on their knees or lay at full length and drank their fill of water proved that there was a strong ingredient of self-indulgence in their natures; while those who hastily caught up the water with their hands, standing alert, ready to meet the enemy if he broke in unawares, proved their main attitude to be that of duty, of self-sacrifice, of awareness of the tremendous crisis through which their country was passing, and of willingness to sacrifice life itself if the need arose. These are the men that God loves!

Let Deborah's spirit animate the women of our churches, and Gideon's the men, then the Spirit of God would once more go forth in his might!

Why should not every reader lay aside this page and ask the almighty Spirit once more to visit his people! The Midianites of the present hour are working havoc in the church of God. Is there no Gideon who can lead our hosts? May we not pray for another Wesley, Finney, or Moody? May we not, above all, reckon on the Holy Spirit?

These 300 men who lapped had evidently brought their victuals and trumpets, and their swords were swung by their sides, waiting to be drawn. We need all three. Our souls must be nourished, our trumpets must herald the victory, but we need the sword of the Lord. Stern work will be required to save evangelical religion.

O Spirit of God, come once more upon the church, which is the army of the living God! Once more breathe over the world thy breath of purity, grace, and power! Vindicate the truth! Revive thy church! Hasten Christ's advent! In his name.

Monday, 5th. Judges 7. 9-18.

How thoughtful God is of our human weakness! He again drew near to his servant with assurances. His finger is always on our pulse, testing us and knowing when our heart needs fresh invigoration.

The Midian camp lay still and careless in the valley, confident in their numbers and apparently with few sentries on duty. They were as locusts for multitude, and their camels as the sands, but numbers don't count when God arises. At the divine prompting Gideon and his servant descended stealthily from their camp on the hills, and under cover of night listened whilst a Midianite soldier told his dream.

Its meaning was clear. Gideon knew that he was only an ordinary man. The loaf of barley—the commonest of grain,—exactly suited his self-estimate. But clearly some other force must be at work, or a loaf could never overthrow a tent. The listener may have been an Israelite who was compelled to carry the burdens of the camp, but in any case he was in the secret, and had caught a vision of the divine purpose.

With God there are no unpremeditated events. It had been planned that the one should dream the dream, and that this captured camp-follower should be able to interpret it.

Gideon worshiped. How could he do other? He knew right well that God had already gone forth to the fight. Hastily returning to the hillside he bade the 300 to

arise, and inspired them with his own heroic faith. In his judgment the battle was already won. All that remained was to veil the light of the torches till they reached the camp, and then as the hidden light burst in view, with the immediate cry of the watch-word, he knew that the Almighty would do his part in the overthrow of the host.

Our Saviour (Mark 11. 22) said: "Reckon on the faithfulness of God!" Oh that one could burn that wonderful sentence into the heart of the church! Hold on to God! Count on his faithfulness! Know that he will never desert the soul that trusts him, though the heavens may fall! He abideth faithful, and cannot go back on his word. Don't agonize with him to keep his word! Once he has pledged it, trust him!

Teach us, O Holy Spirit, to walk humbly and trustfully with God, not questioning, nor fearing, nor agonizing, but just quietly reckoning! Oh baptize us with this spirit of calm, because reckoning on the faithfulness of our faithful creator! In Christ's name.

Tuesday, 6th. Judges 7. 19-25.

When the blare broke from three sides of the camp the enemy supposed that they were surrounded, and in the dark each Midianite took his neighbor to be one of the assailants. "Every man's sword was against his fellow." Then, in one hopeless mass the vast crowd of panic-stricken men made for the ford of the Jordan, below the Lake of Galilee. That afforded an opportunity for the 22,000 of 7. 3, who lingered about the hills to see how the battle would go, in case they could lend their help. They descended into the plains and joined in the pursuit. The panic-stricken host, however, met a further challenge, for the men of Ephraim had reached the ford first, and the river must have been saturated with blood and choked with corpses.

Long after the psalmists wove this narrative into their songs: see Psalm 83. 11, 12. Isaiah interwove its memory in 9. 4. We can understand how those heroic men who saved their country would be immortalized in the national memory and epic. Of course they must be judged by the standards of their own time, and it must be remembered that in the government of the world there must be stern executors of divine justice.

Let us learn from Gideon's battle-cry! It reminds us of that fellowship or partnership into which the servant of God may enter with his great ally. The apostle's noble words exactly comply with the combination of the divine and human which it suggests: "God is faithful, through whom ye were called into the fellowship of his Son, Jesus Christ our Lord," 1 Corinthians 1. 9. The original Greek might be rendered, "God will not fail you, and it is he who has called you into partnership with Jesus Christ." We count for little in ourselves. Too often we resemble the 9700 who drank indulgently. But we are the partners of the eternal God. Let us allow our light to shine and our voice to be heard! Let us ask him to use our feeble efforts in the great conflict with evil! And all shall be for his glory, because he places his treasure in earthen vessels, that the exceeding greatness of his power may be manifested, 2 Corinthians 4. 7.

Give us, O Lord, we entreat thee, to share in thy great conflict with the powers of evil and destruction; and even if we may not be able to use the sword, may we be enabled to show the light gleaming from the broken pitcher! Hasten the time when thy kingdom may come and thy will be done as in heaven, so on earth!

Wednesday, 7th. Judges 8. 1-21.

Gideon acted with extreme wisdom in his reply to the angry recriminations of Ephraim. His soft answer turned away wrath. He laid stress on their capture of Oreb and Zeeb. It was a generous and magnanimous reply.

We should carefully consult the susceptibilities of our friends and helpers. Give them their due meed of thanks! Always be on the outlook to discover the fine thing in their behavior! Some people, when the blue summer sky is overhead, are fond of discovering one tiny cloud; others, when the sky is overcast, will point out the one chink of blue. Be optimistic! Especially in dealing with children, servants, and helpers, you can do anything with such if you do not wait for them to admire and praise you, but set yourself to praise and thank them.

The princes of Succoth and Penuel were evidently demoralized by their contact with the peoples on the east of the Jordan. The heroic spirit of their fathers had nearly expired in their breasts. Their penalty was terrible, but they had almost sold the pass. Gideon was not daunted. He knew that when God puts his hand to a matter he finishes what he begins. He was not confronted with any fear of God failing to deliver the Midianite leaders into his power. He knew that he would come again "in peace."

What a sermon might be preached from these words of assured victory! There can be no doubt as to Christ's ultimate triumph, but how many have refused to join in the conflict which the church has put up in the succeeding centuries! Not to be for him is to be against him.

Zebah and Zalmunna could admire a strong and heroic nature. They knew that they must suffer the death penalty, and felt that there was no dishonor to be defeated by such a man as they recognized in Gideon. But what a fine sentence they coined in that last challenge! It is an absolute truth that what a man is in his courage, in his patience, in the objectives of his life, that is his strength.

We pray thee, O Saviour, so to fill us with thy Spirit that we may be worthy to follow thee in thy long campaign for the overthrow of evil! May we so live that our enemies and thine may be compelled to respect our character, though they set themselves against our advance!

Thursday, 8th. Judges 8. 22-35.

Gideon was clearly a truly religious man. We judge this from his refusal to accept the leadership or kingship which was offered him because of his deep conviction that Jehovah must be their king. "Jehovah shall rule over you."

The fact that the ephod mentioned in the latter part of the chapter became an object of worship must not be attributed to him. It was simply an ornamental dress to be worn on state occasions, and at court receptions. See Exodus 28. 6, etc.

We must not judge him by our standards of family life, but the fate of his family as told in the following chapter is the best commentary on the indulgence of sensual passion. Again we remember that every man did what was "right in his own eyes," and that we cannot judge Gideon and others by the standards of Jesus Christ. The last verse could hardly have been written unless in some way Gideon had forfeited respect, and perhaps this was due to his polygamy.

But the failure of Gideon and others did not bring God's love and patience to the breaking point. If we may dare to put it so, Jehovah could not allow man to drift out of his reach. For his own sake, for the sake of his creative purpose, for the sake of his all-embracing love, which is the breath of his being, he must follow the prodigal individual and the prodigal nation, follow them into the last extremity of suffering, follow them into the last defilement of sin. If his redemptive purpose was foiled or failed, there would be a final triumph of the powers of darkness and hell. So long as there remained an atom of reality, so long as a spark of hope lingered, God must be at hand to help, to redeem, and to save. We must, therefore, think of God as going with man wherever he goes, sharing his sorrow, his suffering, and the defilement of his sin. He is arrested by these that he may transform and save. It was as a suffering God that Jesus first won human hearts. It is as suffering with us that he commands our devotion, our service, and our love.

Help us, O Lord, to suffer with thee in the wrong done to child, woman, or man, and in the misrepresentations of thy professed followers! May we help thee in this recreative work, ever refusing self, ever drinking of thy cup, ever rejoicing in thy victories!

Friday, 9th. Judges 9.

It is a great mystery that a man like Abimelech should be permitted to work out such atrocious wickedness. God is in his heaven, and we know that he is almighty, yet here we have a revelation of his permissive providence, which also permitted a Judas and a Nero. It seems as though he permits Satan to do his worst, and then God himself steps in with a providence that builds blessing out of the worst conditions possible. Abimelech is followed by David. Judas precedes Peter and Pentecost. Nero's persecutions baptize the church into an unconquerable faith. From this nation was ultimately to be born the virgin mother and the Christian church. We are reminded that the rarest and loveliest colors are extracted from the refuse of gas retorts, once cast away as useless. But Jehovah foresaw it all when he called Abraham from Ur.

Let us never fail to trust him and to believe that he is working out his noblest purposes for thee, and me, and the race! God knew that the creation of man would involve Calvary, but he never deviated from his purpose. The Lamb was slain from the foundation of the world. The iron that was to pierce the Saviour's side, the forest whence the wood of the cross was to be hewn, the hyssop which was to be the mocking scepter, and the thorns which were to encircle the Saviour's brow, all these were prepared for and created. Nothing of those awful scenes which accompanied our Saviour's death came unexpectedly. Annas, Caiaphas, and Pilate were allowed to be born, and received many mercies and blessings at God's hands, though all that they would do was well known, and even mentioned in prophecy.

Let us remember that the seeds of all these evils lie hid in our own natures, only restrained by the grace of God! It is related of a saint of the last century that whenever he saw a man being led to execution he was accustomed to exclaim:

"There goes myself but for the grace of God!"

We thank thee, O heavenly Father, for thy restraining and sanctifying grace! Thou art able to come into hearts like ours, transforming and saving them. Oh hasten thy blessed work for the whole race, that a vast change may pass over it, and that instead of the thorn shall come up the fir tree, and instead of the briar the myrtle! In Christ's name.

Saturday, 10th. Judges 10. 1-18.

The inveterate return of Israel to the gods and licentious worship of the surrounding nations is almost incredible. Was this policy dictated by the lurking idea that if these deities were propitiated they would save them from the cruel raids of their own votaries? This may have been, but the more likely explanation is that they were seduced by the indulgence of passions which these deities were supposed to countenance. The abominations which their fathers were bidden to extirpate sprang up with the rapidity of poisonous weeds.

The tribes on the East of Jordan were

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specially affected by this Ammonite incursion. Apparently, also, the enemy crossed the Jordan and raided Ephraim and Judah. In their sorry plight there seems to have been a general repentance of the idolatrous license of the past, and a return to the God of their fathers. To that return there was a glad response, so soon as its genuineness had been ascertained. The apparent reluctance in the first instance was intended to extort a more profound and earnest resolve. We remember that when the Syrophenician mother came to our Lord for the healing of her daughter it seemed as though he was reluctant to act with his usual promptitude. But he was only desirous to receive from her a more intense and realizing appeal. So here.

What infinite pathos there is in the statement that God's soul was grieved for the misery by which Israel was suffering. We recall the tender appeal of the apostle, "Grieve not the Holy Spirit of God!" (Ephesians 4. 30). God's love is real. He has prepared for us experiences which pass our minds to conceive. He knows what golden harvests lie beyond the mists of time. How often would he gather us under his wings, but we refuse! Let us abandon whatever lies between us and our full realization of God, and let him have his glorious way!

We thank thee, O God, for thy love that will not let us go! Like Israel, we have put thee from us times without number, and have thwarted thy purpose because we would not trust thee. Forgive us, we pray, for the sake of our dear Lord, and of thy divine and infinite goodness! May we never depart from thee again! In Christ's name.

Sunday, 11th. Judges 11. 1-28.

The story of Jephthah is tragic. But it is most interesting to find his name mentioned with Gideon and others among the heroes of faith. He was an illegitimate child, and thrown out of his home and country to Tob, beyond the Hebrew frontier on the East of the Jordan. There he lived a freebooter life, raiding the heathen lands beyond, in much the same way as David did from Ziklag in after years. We cannot countenance his action in this, but be it remembered that his standard was much lower than ours, and that he probably felt that he was justified in penalizing the nations that were hostile to Israel and ignorant of Jehovah.

In the hour of peril from Ammon it was unanimously felt that he was the only man who could successfully deal with the situation; and the fact that the reassurance of the elders was ratified by Jephthah's own oath of loyalty and allegiance to God (11) indicates his consciousness that he was serving not only his fellow countrymen, but God himself. We are reminded of the old Crusaders, who invariably spent before the altar the night which preceded their starting forth to deliver the Holy Sepulcher from the infidel. "Jephthah spake all his words before the Lord at Mizpeh."

Jephthah spoke again and again of "Jehovah the God of Israel," showing that the national tradition still subsisted, and that there was still a reverential memory of the Jehovah-God of their fathers. It survived amid the evils imported from the surrounding peoples. As a shell taken from the ocean shore and placed to our ears seems to be sighing for its ocean home, so the human heart, like an infant crying in the night, and with no language but a cry, needs the living God.

Hasten the hour, O God, when man shall return to thee from every quarter of the globe, and when, from the rising of the sun to the going-down thereof, incense shall be offered in thy name, and a pure offering! May thy kingdom come, and thy will be done as in heaven, so on earth! In Christ's name.

Monday, 12th. Judges 11. 29-40.

In Gideon's story the Spirit of the Lord clothed himself with Gideon. Here we are told that the Spirit of the Lord came upon Jephthah. Either of these expressions is full of inspiration and teaching. They denote "the urge of the Lord." Would that we experienced it more absolutely! In the prairies we have heard of a whirlwind of such impetuous force as to lift a horse and cart up and bear them many yards along the track. We need something of such a dynamic to impel us along the road of testimony or appeal.

It was a fatal vow that Jephthah made, and there can hardly be doubt that it was literally fulfilled. The explanations that evade the terrible consummation of his vow are inadequate, and we can only admire the heroism of the young girl, who urged her father to make good his vow. He had opened his mouth to the Lord, and she would not allow him to go back. So proud was she at the magnificent service that he had done for his time that she hardly counted the cost to herself. The father and daughter were a noble, heroic pair.

Alas, how many there are amongst us who have opened their mouths to the Lord, and gone back,—the vows at their first communion service, their pledges of purity and wholeheartedness, their promises to stand by some neglected or unpopular cause! Some lives are strewn with the relics of promises, pledges and resolutions which were made beneath the urgency of a great appeal, only to be trodden under foot and ignored.

It is beautiful when a home is actuated by the same predominant spirit, whether of religion, or patriotism, or a common effort for others. The conditions of life today are adverse to such a unity. The children make their own friends, and go their own ways, and one often feels as though there is a sad contrast to the olden days when the family

life stood four-square to every wind that blew. This failure is in some cases due to the lack of family religion, the decay of the family altar, the limitations of the apartment house, which differs so greatly from the self-contained home of former generations.

O Father in heaven, who didst constitute human society in families, breathe on us thy Holy Spirit that with one heart and voice we may glorify thee, and that the unifying Spirit of thy grace may weld us and keep us as one in the unity of love and service! In Christ's name.

Tuesday, 13th. Judges 12. 1-15.

This challenge of the men of Ephraim was wholly unreasonable. They had failed to respond to Jephthah's appeal in the opening of the war, and it was absurd to recriminate on not being summoned to pursue the defeated foe and share the honors of victory. The altercation became so hot that the Gileadites determined to penalize the Ephraimites by taking the fords of Jordan through which their troops must pass to their own territory. They were tested by their inability to pronounce the test word. "Shibboleth" means "a stream," "Sibboleth" means "a burden." Every fugitive therefore was tested, and inability to pronounce the word with the "h" was a signal of destruction.

This word has passed into current speech, and has stood for failure on the part of individuals to comply with the precise form of religious belief adopted by any one of the churches. It is not within our province to argue this matter, though I confess that a holy life, built on the facts taught in the Apostles' Creed, has always seemed a sufficient warrant for accepting a fellow member of the body of Christ. We may differ as to the method of baptism, and on the terms of the communion of the Lord's Supper, or on the respective rights and methods of Episcopal, Presbyterian, or Congregational order, but there is one absolutely necessary matter on which all evangelical churches agree,—the faith of the heart, by which each of us is united with the Lord Jesus Christ, the Son of God, and which becomes the channel and medium through which the life, love and power of the Holy Spirit enter our nature, transforming, renewing, and empowering it.

The following confession of faith adopted by the American Congregational churches is also interesting and to the point:

"Such as believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in hope of the glory of God, which hope shall never make them ashamed." Salvation is grounded on the blood and righteousness of Christ, with the immediate witness of the Holy Spirit.

O Holy Spirit, make us merciful and tender to those who do not hold with us in every tenet of the holy gospel, but who accept the fundamental facts of our Christian faith! Keep us from recriminations, uncharitable judgments, and ill-will; and if any are straying from the flock, may we humbly seek to recall them to their allegiance to the Great Shepherd! In his name.

Wednesday, 14th. Judges 13. 1-14.

It seems incredible that Israel should again drift away from Jehovah. Yet when we look into our own hearts we find reasons for understanding the incessant drift away from the harbor of salvation. Too often have we drifted from the sure position of reconciliation and acceptance into carelessness and indifference. Yet as in the case of Israel we have, also, become aware of the influences which seek to win us back. Though Jehovah had delivered his recreant people into the hands of their foes, yet his angel visited the home of Samson's parents to prepare them for the coming of their son as the deliverer who would "begin to save Israel."

How close is the identification of a woman with her son, not only before but after birth! When the Great War was breaking thousands of hearts, the boys, as they died in foreign hospitals, kept crying out for "mother." The writer of these lines owes, under God, all to a mother who during his earliest years taught him to pray and prayed with him, and gave him a taste for Bible stories and biographies which in turn has incited large numbers to read again those marvelous portraits which show no sign of years.

It was pleasant of this wife to go at once to her husband, and he made haste and ran. We love to notice the happy relations between the two. There was no secrecy or reticence, and Manoah spoke so pleasantly to God, using "us" as coupling the two of them. It was frank of him to accost the angel with his further inquiries. The openheartedness between Manoah and his wife, and his strong stand by her side, and further straightforward questions, give a pleasing insight into the simple, earnest life of the peasantry, notwithstanding the storms that swept the country and menaced their homes.

We must take particular care in these days to preserve and perpetuate the sanctities of our home life. The atmosphere of the concert, the dance hall and the theater is inimical to the sweet confidences, interests and fellowship of parent and child, of husband and wife, of friend and friend. Would to God that all parents would observe for themselves and their children the conditions laid down in verse 7,—no alcohol, simple dieting, consecration to God's service!

We bless thee, O Father, who in our creation didst prepare those sacred ties that

bind us in homes, with their holy fellowships! May they be pure and holy, irradiated by thy Spirit, and filled with the love and laughter of child hearts! In Christ's name.

Thursday, 15th. Judges 13. 15-25.

Too often we do not recognize our angel visitants until they leave us. We would like to detain them, but they evade us, and are away without telling their names.

Manoah was extremely pessimistic in his comment on the angel's disappearance in fire, and thought that to have seen God must involve their death. But his wife—as wives ought to be, when the men are disposed to a pessimistic outlook—was full of cheer and good sense.

"Surely," she said, "heaven's thoughtful interest already manifested is a guarantee of love and good will!"

Yes, and the mercies of our lives guarantee a love that is pledged to beneficent care and love.

"Samson" means sunny, or sunshine. He was a bright and happy boy, and grew up fond of riddles, deeds of bravado, and skill. Even in his death he was making sport for the Philistines. In the text we read that the Spirit of the Lord began to move him, but the words will bear another rendering: "The Spirit of Jehovah began to play on him as on a harp." It is a beautiful suggestion. The lad's heart was as a lyre or harp from which the Spirit of God could elicit sweet music. Would to God that our hearts were so attuned to heaven's minstrelsy that they would repeat it note for note, as the wireless does some distant chorus or instrument! Make music out of our hearts, O Lord, we beseech thee!

But there were many privations in that boy's life.

"Why may I not have my hair cut like other boys, mother? Why may I not pick up that dead bird lying before us in the path? I am so thirsty, mother: may I not have some of those beautiful grapes that are hanging over the wall?"

"No, dear child," the mother would reply, "you are a little Nazirite, given to God for his service. Listen to this," and then she would read or recite Numbers 6. 2, 3.

Help us, O Lord, so to bring up our children that they may be separate from alcohol and all else that would harm body, or soul, or spirit: and may they be so filled and wrought on by the Holy Spirit that they may grow up to do wonderful service in thy church and in the world! In Christ's name.

Friday, 16th. Judges 14. 1-9.

In the East marriages are generally arranged between the parents, and this explains how Samson's father and mother were brought into the matter. Apparently the Hebrews and Philistines not only occupied the same territories in the South of Judah, but intermarried, as such intermarriages were not absolutely forbidden by the Levitical law, which excluded from choice the seven Canaanite kingdoms. At the same time, his parents had reason behind their remonstrances.

Professing Christians often make the same fatal mistake. They ignore the distinct teaching of the New Testament, as in 1 Corinthians 7. 39 and 2 Corinthians 6. 14. These of us who exercise the pastoral office are constantly meeting with heart-rending misery where a child of God has deliberately entered into matrimony with one whose temperament, tastes and amusements have never been hallowed by God's blessing.

In Samson's case it would seem as though there were an ulterior motive. We are told that he sought an occasion against the Philistines. The pronoun cannot refer to Jehovah, and suggests that by this courtship Samson hoped to gain a position of advantage for striking a blow at the Philistine nation, who at that time had rule over Israel. It is impossible to justify his action, but we admire the magnificent patriotism which inspired his life and led him to sacrifice his own comfort and happiness for his stratagems. What gleams of nobility shine out from these untutored souls! It is good to find Samson included with Jephthah in Hebrews 11.

It would appear that whilst his parents took the road through the valley Samson took the slopes of the hills, terraced with vineyards. With admirable modesty he kept the secret to himself. Perhaps he had already composed his riddle for the wedding feast, and was afraid lest somehow its secret might creep out.

Keep us in all our ways, our gracious God, that we may do always the things that please thee, and walk in the light of thy commandments! Amid the roar and attack of opposition make us calm and strong! In Christ's name.

Saturday, 17th. Judges 14. 10-20.

Samson's riddle baffled the wedding guests, and their failure was specially maddening to the 30 young men, who were probably united by sinister motives. Their threats to the newmade wife and her father were equally dishonorable. Her conduct, poor thing, was governed from outside, and the incident indicated the implacable hatred which existed between the two races.

In these days, which in many directions are so evidently charged with revolution, we must take care not to lose the primal thought by which man and woman should become man and wife. In Samson's case it would appear as though on either side the marriage was subsidiary to the virus of Hebrew and Philistine ill-will. Too many marriages have been built on other foundations than those of the ideal. The physical attractions of sense, the crave for money

and position, the pawning of individuals for securing alliances, treaties and estates have entered too often into the hallowed enclosure of mutual human love. Such love arises in the sudden consciousness of affinity between two human beings. There is no thought of the sensual or selfish, but a leaping out of soul to soul, as though each had suddenly discovered its counterpart, without which it could never realize its ideals. Then let service or suffering come, let continents divide, even let death intrude, and nothing can infringe or destroy the knowledge that each was made for the other in some fair world where happiness flows as a mighty river! If only young men and women would quietly wait on God's guiding hand, instead of desiring marriage after some chance impression, they would find their counterpart. Then there is romance indeed, and the twain bring into the perfect pattern of their lives their own sweet contribution.

Guide us, O God, thou God of the families of the whole earth, in this most solemn and blessed matter! Keep us from making mistakes! Bring the unmarried in contact with their other selves, and help those who find themselves held in an unwelcome yoke to bear it sweetly and nobly, so that the crooked may become straight and the rough smooth! In Christ's name.

Sunday, 18th. Judges 15.

We learn from this chapter not to judge the world by the high standards of the New Testament, nor to expect that God's Spirit will always adopt the same methods. He speaks "at sundry times and in divers manners." There are some incidents in Samson's life which would fall far below our Christian standards. They would shock our sensibilities if we came across them today. But beneath the outward actions of this great human a true devotion to Jehovah was burning. To him the Philistines were the embodiment of Satanic forces, against whom he had to contend as we against all the malign influences of this fallen world.

His strength seems to have been a special enduement when it was specially required. If we had seen him, probably we should not have been specially impressed by his muscular appearance. Even Delilah had to entice him before she could tell his foes wherein his great strength consisted.

Three lessons emerge here.

(1) Let us not judge our fellow Christians, or criticize their methods harshly, unless we are as eager as they are for the coming of the kingdom of God! It may be that they will reach a class that would not be affected by any of the efforts that you or I would adopt. "There are diversities of gifts, but the same Spirit; there are diversities of operations, but the same God, who worketh all in all."

(2) Let us ask ourselves if we are as careful for others as Samson was when he surrendered himself to the men of Judah, though he knew they would hand him over to the Philistines! Had he not done so he would have been the cause of fierce fighting, in which his brethren might have suffered irretrievably. To save friction between them and the Philistines he cheerfully acted on the highest level of honor.

(3) The Spirit of Jehovah came upon him mightily, and delivered him from the Philistines; and when he was exhausted with the arduous and fierce conflict, water flowed miraculously in answer to his prayer. It is all wonderful, but full of encouragement!

Lord Jesus, may we dare to stand in the gap for thee! Alone, and yet not alone! Grant us more of that living faith which achieves the impossible! Make us chivalrous in our thought for others!

Monday, 19th. Judges 16. 1-20.

The story of Samson is only too true a picture of the warfare between soul and appetite which reveals itself in so many, and is latent in all. We are all more or less built on the same general pattern, though many have a harder fight than others through their parentage, their early associations, or early habits. Holy memories and parental warnings haunt men even when they visit the house of Delilah. Beware, young friend, even of the street in which she lives! Let all young manhood read, ponder, and absorb Proverbs 7. 8-27; also 9. 13-18! You may be rescued as a brand from the burning, but if you persist you will be lost! The Holy Spirit of God will strive, if you let him, against the flesh, so that you shall be enabled to resist and conquer.

Only by absolute separation from Delilah can you be saved! Samson probably vowed again and again that he would profit by her past deceits and prove himself immune to her wiles, but no sooner did he pass her door than he fell ignominiously and terribly. As we read the sad story it seems almost incredible that after three experiences of her deceit he again allowed his insatiable passion to sweep him within her toils. At last Delilah recognized that he had told her the truth. Presently those hitherto unshorn locks lay in a heap at his feet, but he wist not that his supernatural strength had gone.

That is the peril which threatens us all. We may, almost unconsciously, sever the union between ourselves and the indwelling power of God's Spirit as we yield to the insidious promptings of the self-life, whether in its outer or inner strivings. That minister, or teacher, or leader may continue preaching the old sermons, or giving the old addresses, but they no longer move and inspire the hearers. He wists not that the Lord has departed from him. Remember the great example of St. Augustine, who for years had been under the power of a Delilah, but who, on that memorable after-

noon at Milan, under the preaching of Ambrose, cast off once for all the works of darkness, and put on the armor of light!

Help us, O Spirit of truth, so to gird on the whole armor of God that we may be able to detect and withstand the wiles of the devil! May we be encased in the armor of light, and so walk in the secret strength of Christ that though we have to face the attacks of evil spirits we may be steadfast and unmovable, and always abounding in the work of the Lord! In his name.

Tuesday, 20th. Judges 16. 21-31.

To what a depth of ignominy and shame had Israel's great champion fallen when first, he lost his eyes, and second, he was put to a labor generally performed by menials, and third, he was summoned to make merriment for his hated foes! To what a depth does vice reduce its votaries! But amid that darkness and ignominy the locks of his Nazirite vow began to grow again. In this they are emblems of the deep penitence and restored soul-health of which he was becoming conscious.

How often has some terrible lapse, which has led to inconsistency or to outstanding sin, been the means of awakening once more the old spirit of consecration! It were a thousand times better that the lapse should not occur, but if there be no other way of our awakening or saving, we may be thankful to lose our eyes as Samson did rather than our souls.

Samson's penitent and prayerful spirit revealed itself in his preparing once more to act as the judge and savior of his own people. His final effort must not be regarded merely from its personal aspect, as though he cast away his life in passionate despair. It was on a line with his other exploits as judge of Southern Israel for 20 years. He deliberately took the opportunity of that final scene of degradation to destroy the flower and strength of the Philistine nation. For years to come the Philistines were paralyzed. That this was the case is evident from the fact that his own family was able to possess themselves of his body. There were none to forbid their act of loving veneration. Possibly this was the aspect of that final act, indicative of his thought for his people, that led to the insertion of his name among the heroes of Hebrews 11.

Samson's last prayer was deeply penitent. There was a touch of revenge in it, but may we not also read into it something of the patriot or martyr who counts not his life dear if he may save his fatherland, or conserve some precious item of the truth? We seem to detect the resolve of a noble soul that counted not its life to be dear.

Forgive us, O Lord, for those later wasted years! By thy grace deliver us from evil, and bring us back to thyself! And grant us one supreme chance of glorifying thee, whether by life or death!

Wednesday, 21st. Judges 17.

Micah's story is probably introduced as evidence of the demoralization which was undermining the national life. Again we meet the characteristic phrase, "Every man did what was right in his own eyes."

Amid all this strange medley we may detect the universal crave of man's heart for God. There is an instinctive crying-out of man's stifled spirit for the God from whom we came and to whom we return. And at the day of judgment will not men like Micah rise to condemn those who have utterly banished God from heart and home, school and national life?

Here, therefore, we may put in a plea for the maintenance of the holy customs of the past. That, for instance, is a beautiful incident in the life of one of the Puritans, who, when two friends called on him in the early morning, excused himself from their company because, as he put it, "he had not obtained access to God." We recall Robert Burns' picture of the Cottier's Saturday Night, when the whole family gathered around the family altar. We hear Jehovah saying; "I have known Abraham to the end that he may command his children after him and his household, that they may keep the way of the Lord."

Let us be more careful in our own private devotions! We must not hurry them,—the true order being, first a doxology of worship, then the thoughtful reading of the Bible, and then thanksgiving, confession, and petition on behalf of ourselves and those we love. One wonders, sometimes, what would be the effect if an edict like that of Daniel 6. 7 were passed. How many would be affected by it? Probably the immense majority would have no difficulty in accepting it, whilst on the other hand the fear of the prayer-gate being closed forever would drive multitudes to pray.

Lord, teach us to pray! Help us to set up and maintain the holy habits of family religion! May our children, our households, and our friends realize that in our homes the fragrance of Christian devotion is ever lingering!

Thursday, 22nd. Judges 18.

For want of faith in Jehovah these Danites had failed to possess their allotted possessions, and they proceeded shamefully to rob Micah of his images and his priest, and to confiscate the lands of the Zidonians. The perfidy of the Levite and the shameless treachery of the scouts, who thus repaid Micah's hospitality, complete the gruesome picture.

The entire story is an awful comment on the depth to which Israel had sunk. When we drift away from God we lose all care and thought for our brother man. Love God with all your heart, and soul, and mind and strength, and you will love your neighbor as yourself!

But what a wonder the love of our covenant-keeping God is! Surely the disgraceful condition into which the whole people had sunk might have given him warrant to disown them, and allow them to follow the devices and desires of their own hearts. Why should they not suffer the same fate as they had inflicted on the nations before them? There were two reasons which were the anchorage that held through these 400 years of anarchy. First, there was the covenant with Abraham that must be fulfilled. Heaven and earth must pass before God can forget his plighted troth. Second, there was the future, when from this race would come the human body for the incarnation of the Saviour. These two reasons sufficed.

Let us be comforted! Man's sin and failure will never finally alienate us from the love of God. We have forfeited all claim on God, but like the love described in 1 Corinthians 13, God's love is longsuffering, and kind. It bears all things, believes, and trusts. It never fails. It sought Peter when he had thrice denied his Lord, and restored him to his old place.

We thank thee, O Father, that though our backslidings and wanderings have been so many thy love is greater and stronger! Once more we come to thee. Blot out the past, and cause thy face to shine upon us! Save our country from drifting away from God! In Christ's name.

Friday, 23rd. Judges 19, 20, 21.

This is a gruesome story, and one that we cannot read aloud. It will be sufficient to glance down the three chapters, the one, telling of the disgraceful outrage; the next, of the terrible war that practically destroyed the tribe of Benjamin; and the last, which tells of the movement which led to the rehabilitation of the tribe.

The question arises as to the reason for the admission of such a story into the Bible. To this there are three sufficient answers.

First, the Bible is a historical book, and it would cease to be reliable if the writers had chosen to exercise their discretion when issuing a worldwide broadcast. If they failed to diagnose and describe the sin, how could we trust them when they came to the remedial and saving aspect of such a national collapse? In historical treatises there must be no partiality.

Second, nothing will so magnify the grace of God and the glory of his gospel as to reveal the horrible pit into which human nature sinks apart from his redeeming grace, and the heights to which he can raise those subject to such corruption.

Third, it must encourage many a man who knows that the seeds of similar sins are latent in his soul, as his inheritance from past generations. He will say to himself, "I am not hopeless, but there is help in this religion for me. God reared a David and an Isaiah, a Peter and a Magdalen out of this race: what may he not do for me? Still more, his Son took his own nature out of this race. Therefore, I will hand myself over to his mighty hands."

We find that Benjamin is included among the 144,000 who were redeemed by the blood of the Lamb. They are included with Judah, Joseph, and Levi in Revelation 7. 1-8. Yes, God can lift us from the lowest level of sin; and among the blessed we may expect to see multitudes we never expected, but they will have washed their robes and made them white in the blood of the Lamb.

Make us humble, O Lamb of God, that we belong to a race that can fall to such depths, and thankful that thou didst stoop to identify thyself with it! All glory be to thee! Amen.

Saturday, 24th. 1 John 4. 7-21.

Tomorrow is Christmas Day, when we gather around the manger bed to worship the newborn babe. This, for us and for mankind, is the greatest incident that has ever taken place on this earth. It not only proved heaven's care for our sin-stricken race, and linked us to God's fatherhood, but also it led to the cross, the open grave, and the heavenly ascent. It has been supposed by the great scientist, Dr. Wallace, that our earth is the central pivot of the universe of worlds which surrounds us in space, and if so we can understand the reason for its selection as the scene of the incarnation and crucifixion of the Son of God, who clothed himself in our humanity that he might meet and vanquish all the power of the devil.

But the particular attraction for us at this time is the wonderful love of God. "Herein is love!" cries John. Love cannot exist without some object on which to expend itself. The essence of love is self-giving; but it is almost incredible that God should so love mankind as to give himself in giving his beloved Son, who is his other self. Well may the apostle cry, "Behold, what manner of love!" It is the wonder of eternity, and it will be an ever-fresh cause for wonder and adoration as eternal ages succeed. That God is love suggests that he should have objects for love; and apparently he created our human race, made in his image and after his likeness, that we should receive, understand, and reciprocate his love as even the blessed angels could not do.

When, therefore, we class together verses 9 and 16 we get profound comfort. God's heart craves our love. He seeks to elicit it by his providence, and grace, and the work of the Holy Spirit. He has given every evidence of the genuineness and intensity of his love. As the apostle says, we have beheld and known it. Now let us trust ourselves to it! Standing, as we shall tomorrow, beside the manger bed, let us dare to face whatever awaits us with the certain conviction that we are curtained, enclasped and environed by a love which will never forget, forsake or fail!

How can we thank thee enough, great Father, for the evidence of thy love in the gift of thy dear Son? Thou art love. Thou lovest us. Thou art infinitely eager for our love. We only ask thee to make our love and faith perfect. In Christ's name.

Sunday, 25th. Philippians 2. 1-11.

This is Christmas Day! Jesus of Nazareth was originally and eternally one with and equal with God in heaven,—a position which no purely human being has ever shared or ever will. He would have gone on enjoying that high dignity to all eternity had he chosen, and no one could have blamed him, for it was his right. But mankind had gone wrong, and fallen under the dominion of sin and suffering: so he determined to come down from his throne, enter human flesh, take on himself human limitations and live a human life, in order that he might free the human race from all its disabilities. He became, therefore, the firstborn among many brethren, without ceasing to be divine or forfeiting his primacy.

This thought has been endorsed by writers of all schools in the Christian church. Here, for instance, is a remarkable passage out of F. W. Myers' "Human Personality and Survival after Death":

"There is nothing to hinder the reverent faith and devout conviction that of his own act he took upon himself the form of a servant, and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown."

There is nothing unreasonable, therefore, in the supposition that Jesus our Lord should have performed this great act of incarnation with a view to our redemption; and the fact is not only corroborated by subsequent history, but by our own glad experience.

Let us once more gather around the foot of the great ladder of incarnation, reaching from the manger to the throne! Let us remember that as he came down, he has himself become the ladder by which we may ascend! Let us also in our poor measure help to bring glory to God in the highest and on earth peace by stooping to bear the burdens and deepen the peace of others! Let us not forget the opening clause of this paragraph, and see to it that the same mind be in us, and that we must stoop low before we can help others who may be eagerly seeking help!

We thank thee, O Son of God, that thou didst not despise the manger or the virgin mother, and that thou didst stoop to our low estate to lift us to thy throne! Glory be to thee! Oh breathe into our hearts today not only thy grace, but thy humility and thy joy to do the Father's will!

RUTH.

Monday 26th. Ruth 1. 1-7.

It is evident from the "And" with which this book opens that it must be regarded as the postscript of the book of Judges. It proves that there were oases in that wild and stormy period, in the homes of the people nestled in the valleys and the sequestered places of the land. As Deborah put it, "Far from the noise of archers, in the places of drawing water, men and women would rehearse the righteous acts of Jehovah." There are times when the daily press records of crimes of society startle us, and we are disposed to despair of our so called "Christian" civilization, but we must remember that for every thistle or cactus that rears its head and flaunts its poison there are myriads of lovely flowers and delicious fruits that scent the air and prepare their refreshment and nourishment for man.

The husband's act belied his name, which meant that God was his king. In her young life his wife never imagined that she would one day exchange "Naomi," the happy, for "Marah," the sad. Clearly the two boys were in poor health, as their names "Wasting" and "Consumption" suggest. We cannot forget the story of Numbers 25, and the terrible record of the Moabite morals, which involved the Israelites in such a terrible outbreak; and assuredly in their desire to escape one evil Elimelech and Naomi exposed themselves and their boys to the dire contagion of the Moabite religion.

In choosing our dwelling places we should be specially careful of the immediate environment. The same applies specially to the schools and colleges to which we send our young people in their most impressionable years.

Presently the death which the family had endeavored to elude at Bethlehem overtook them in Moab, and three graves witnessed to the result of unbelief. Too often, when we act in a panic, we involve ourselves in the very evils which we had hoped to evade. Then we are apt to cast the responsibility on God, and say with Naomi:

"The Almighty hath dealt bitterly with me!"

Was not Naomi ashamed of having spoken thus when the women gathered round her in 4. 14?

Forgive us, heavenly Father, we pray thee, for the faithlessness and waywardness of our hearts, and teach us to live under the shadow of thy wings, and to trust thee to the uttermost whether in famine or in plenty, when the sun shines or the clouds gather! In Christ's name.

Tuesday, 27th. Ruth 1. 8-22.

This touching and beautiful scene probably took place on the summit of the ascent from the valleys of Moab, and where the Land of Promise lies as a map before the traveler. Naomi had gladly welcomed the companionship of the two girls to this point, but she felt that they must not come a step further. So she proposed to dismiss them with her blessing.

Note here, first, that she spoke of God by his covenant name Jehovah; and second, that the woman's conception of a happy marriage was that it offered rest. Yes, our homes should be rest-houses!

No words of ours can enhance the pathos or beauty of Ruth's pleading. Here at least was a pure and unspoilt woman's heart, which had remained untainted and unspoilt by the vicious influence of the Moabitish women who had enticed Israel to the sin which Balaam suggested. There might be women of that kind in the village where she had lived in her girlhood or her young married life, but she was not of their company. She had remained unspotted from the world. There was a pure fountain ever rising in her young heart which would flow on through three generations and reappear in David's Psalms.

"Thy God shall be my God." Naomi had passed through seas of sorrow as she had bent over three graves, but in the dark valley through which she had passed there had been a sustaining arm and a voice speaking resignation and faith too deep for words. Ruth had noticed it. Naomi might call herself Marah, and yet there was an inner fortitude and peace which passed understanding.

Amid all our sorrows, trials and temptations let us so bear ourselves as to attract others to our Lord!

O divine Comforter, come to us, we pray thee, and speak in our hearts of the love that will never let us go! Let thy peace shine through our tears! Thus shall others be attracted to our Saviour Christ, and find rest and peace. In his name.

Wednesday, 28th. Ruth 2.

This is all beautiful in its simplicity and purity. Whilst storms swept through other parts of Canaan it seemed as though Bethlehem nestled under the wings of the Shekinah. Why this was we cannot tell. Did our Lord specially set guardian angels around the place which would greet him first on his incarnation?

"Her hap." Yes, there are happenings in life. They come on us at unawares. We suddenly find ourselves in societies, or with individuals, or amid surroundings, where we are needed or where we would be. Beyond the veil of sense, screened from mortal vision, are a voice that calls and a hand that beckons. When Ruth told Naomi that Jehovah should henceforth be her God she little realized that a few days afterwards Boaz would tell her that a full reward would be given her of Jehovah, the God of Israel, under whose wings she had taken refuge. Little did either of them realize that that phrasing would pass into the life of the world through the sacred songs of the sweet singer of Israel, Psalm 17.8; 36.7; 63.7; etc.

We do not realize the infinite love and thoughtfulness of God. He contrives for those who trust him such good things as pass understanding. Do not look for his hand only in the great and world-compelling! He is as infinite in the small as in the great, in the soft plumage of the mother bird as in the myriad stars that gleam on the breast of night.

Note these old-world courtesies! The greeting between Boaz and his reapers was the oldtime courtesy of the world when there was no middleman between the master and his employees, and when there was time to exchange greetings.

Note, also, the profound respect toward the strange girlish figure who spoke Hebrew with the Moab accent! She found grace on every hand, and when, flushed with all the kindness shown her on that first eventful day, she told Naomi of her experiences, Naomi's heart responded with new hope. She was right. But God never does leave off his kindness.

We thank thee, O our Father, for the sweet and holy relationships of our lives! Help us, in fulfilling them, to manifest the unselfishness and gentleness of thy Holy Spirit, that we may in all things adorn the doctrine of our Saviour! Let the beauty of the Lord our God be upon us! In Christ's name.

Thursday, 29th. Ruth 3. 1-9.

Naomi was beautiful in her treatment of this Moabite girl. She seemed to forget her bitterness in caring for her. She set herself to think and plan that it might be well with her, and evidently had private interviews with Boaz and others as to the girl's future.

Is not this the best medicine for a broken and sorrowful soul? Do not brood over the past! Do not seek comfort from your friends and neighbors! People will sometimes seem sympathetic, but when they are away from you they will often forget, and may even criticize. No, the best confidant in sorrow is the Lord Jesus, and his tears at the grave of Lazarus are the best guarantee of his heart. In all our affliction he is afflicted, and his presence-angel is nigh to sympathize. But when you have told all to him, seek out some lonely soul like Ruth, and endeavor to find rest for her!

There is a Hindu story of a woman who had lost by death her husband and child, and who came to the holy man of her village for comfort. He bade her go around her village and ask for a handful of rice from each villager, charging her in each case to tell the story of her sorrow and ascertain if the householder had his own special grief. Presently she returned, and the change in her attitude was mirrored on her face. She had heard in each home such a tale of suffering that she had been compelled to tarry and comfort, and the result was that in comforting her neighbors she

had dug wells of comfort for herself. Remember 1 Corinthians 1. 3-6.

The method that Naomi advised was founded on the distinct instructions of Deuteronomy 25. 5-10. It may not be our way, and yet in those wilder times it was wise to place such a lovely girl as Ruth under the care and custodianship of a protector. Such customs still pertain among Arab tribes, and are certainly preferable to the sights and sins which accost us in many of our cities at night. Let it be clearly understood, however, that this affords no precedent for our action under the stricter code of celibacy and monogamy instituted by our Lord!

In all time of heart-breaking sorrow we turn to thee, O Saviour! Thou art touched with our tears, and sympathetic with our griefs. May we be possessed by thy spirit, who didst turn from thine own agony to heal a wounded ear, and open Paradise to a dying thief! May we bear each the other's burden, and so fulfil thy law of love!

Friday, 30th. Ruth 3. 10-18.

Boaz was fashioned after a noble type, and one wonders how it was created and maintained. Probably the books of Moses were carefully wrought into the memories and habits of the Israelites. Probably the Levites took pains to rehearse them, reciting and explaining them. We must add, also, the retentiveness of the memory, which could as easily carry the whole law as the minstrels could recite the whole of Homer's poems, or as the Scotch children used to repeat the shorter Catechism, which would require two hours at least. We admire in Boaz the three conditions of a noble character:

His self-control. The circumstances which prevailed that night afforded a license which would have been condoned, but he was one of those great souls in whom woman and child find refuge and safety. Happy the man or woman who is regnant over their own nature! "I can do all things through Christ that strengtheneth me!"

His sense of justice. Another man had a prior claim, though probably he was not aware of it. He had not heard of this Moabitess girl, nor of the forlorn condition of Naomi: or, if he knew he had no wish to undertake further responsibility. Almost certainly Boaz was aware of these facts, but he wished to have everything above board, so that none might challenge either himself or Ruth afterwards.

His absolute reliability. It would seem as though the two women, Naomi and Ruth, were sitting together one day in their little shanty, discussing the plans which the mother had thought out and which were now in solution, awaiting Boaz' action. The elder woman had such perfect confidence in him that she could possess her soul in patience, whilst Ruth, unable to contain her excitement, kept rising from her seat and running to the door to see if any news could be obtained of his actions.

"Sit still, child, sit still!" Naomi said. "I know the man. He will not rest till the matter is carried through."

Give us thy peace, O Lord, that we may cast our burdens, anxieties and difficulties on thee, and leave them with thee! May we have that childlike confidence in thy willingness and power to help that for heart-bitterness we may have the peace that passeth understanding! May we rest in thy careful love, and know that thou wilt be mindful of thine own!

Saturday, 31st. Ruth 4.

All went well in the council held at the request of Boaz at the gate of the city, where such suits were adjudicated in the presence of the people. At Boaz' request ten reputable citizens were convened. Amongst them was the nearer kinsman. He had reasons for not availing himself of his rights, and by the transference of a sandal handed over to Boaz all rights and claims. The decision of the elders was confirmed by the universal assent of the people who had gathered around to hear the issue of the conference. Clearly Boaz was a universal favorite!

We can imagine the two women awaiting the verdict in their little home, the restlessness of the one, the stolid patience of the other. Presently a knock at the door, and Boaz enters. Addressing the elder woman he says:

"Cousin, I have undertaken the charge of your late husband's land, and will bring it again under cultivation!"

Then turning to the young Moabitess he says: "May I have your hand in marriage?"

Her face radiant with love and her eyes almost brimming with tears give him the answer.

From their marriage the child was born who became the grandfather of David; and as Naomi pressed him to her heart she was comforted, and the women who had followed her with their tears of sympathy rejoiced with her in her old age.

Let us wait to see the end of the Lord before we form our judgments on his dealings!

Let us not think that this is an isolated and exceptional case, but await the unveiling of the future, when all those who have sown in tears will receive golden harvests of joy!

Heavenly Father, thou art leading us by a right way to our home! Sometimes it seems to us as though we are suffering without hope, but, we pray thee, show us thy rainbow in the heavens, the beacon-fire of a glorious end to all our tears! In Christ's name.

(Next month, 1 Samuel.)

GAMALIEL BRADFORD'S "D. L. MOODY: A WORKER IN SOULS."*

A Symposium, edited by A. P. Fitt.

This most interesting book marks an era. It sets D. L. Moody among the immortals, for it studies him with the same detachment as the distinguished author has studied Lee, and Darwin, and other outstanding historic figures. All previous works on Mr. Moody have been by persons who could claim more or less—chiefly less,—intimate acquaintance or contact with him. This is the first serious critique from outside.

There is no suspicious eulogizing, no making a myth of D. L. Moody. On the contrary the author sometimes touches the raw, and that offensively.

The effect of dipping into this book by several young people, including some college boys and girls, has been striking. Invariably it has whetted their desire to know more about Mr. Moody.

Our readers will value the following reviews. But first let me introduce the successive writers!

Dr. Henry Franklin Cutler came to Mount Hermon School as a teacher in 1886-7, and was appointed principal in 1890: which position he still holds. He enjoyed Mr. Moody's full confidence in the shaping of the schools. The book is dedicated to the late Mrs. Harriet Ford Cutler. Dr. Cutler and Mr. Bradford married sisters.

Miss Mary Elizabeth Silverthorne came to teach in Northfield Seminary in 1883: she retired in 1923, full of honors. She is the eldest living faculty member of the Seminary, and speaks from twenty years or more of personal friendship with Mr. and Mrs. D. L. Moody.

Samuel Edwin Walker is a nephew of D. L. Moody, who has grown up in his circle and work at Northfield. His contribution is all too brief, but significant.

Mrs. W. R. Moody is a daughter of Major D. W. Whittle, an evangelistic associate of D. L. Moody, who herself assisted in some of his later campaigns. Married to Mr. Moody's elder son in 1894, she enjoyed close intimacy with him until his death in 1899.

Arthur Percy Fitt joined Mr. Moody as his secretary in 1893, and in that capacity and as his son-in-law shared the utmost intimacy in his home and work during the last seven years of his life. He believes the time is ripe, over-ripe, for some trained biographer to do full justice to D. L. Moody, gathering all available firsthand data in America and Great Britain before it is too late, and orienting it properly for a standard "Life." And all who can contribute firsthand data should put it in writing forthwith.

* Published by George H. Doran Co., New York. 320 pages, illustrated. $3.50.

"I LIKE THIS BOOK."

HENRY F. CUTLER, LITT. D.

I like this book. There are many comparisons with great men of other generations besides the generation of Dwight L. Moody. He does not suffer at the hand of his biographer by these comparisons.

Everywhere in the book the great object of his life is emphasized,—to bring the souls of men into touch with God. His great question, "Are you a Christian?" is often repeated, and is constantly summing up the great purpose of the life of Dwight L. Moody.

There are criticisms in the book, but the enduring impression when the book is finished is one of sympathetic appreciation of the life and work of a man who loved most of all God, and his fellow men, and earnestly sought their salvation.

"MR. MOODY STILL LIVES."

MISS MARY E. SILVERTHORNE.

The postman left at my door, on a recent afternoon, Gamaliel Bradford's latest publication. There were interruptions, but I finished the book at midnight. I made a second more careful reading, taking a chapter a day.

At the opening and the conclusion of the volume the author has written a summary of D. L. Moody's life and work that is inspired. As a whole, this account is true to life, especially when one considers the fact that the author had not the advantage of personal acquaintance with Mr. Moody.

And yet, the first reading of the book left me disappointed. Mr. Bradford has given, specifically, about five pages, only, to what the future may reveal as the most significant, the most enduring part of D. L. Moody's life and labors, that is, his work as educator, his influence over young men and women.

In two noteworthy campaigns I was given the opportunity of observing Mr. Moody's work as an evangelist and organizer. The first was in his religious campaign in Chicago during the summer of the World's Fair, 1893. Then, five years later, and less than two years before his death, I was present at the eight-day mission held in the Grand Central Palace, New York City. I am profoundly moved as I recall these experiences, but I am convinced that the most fruitful work of Mr. Moody's life was his contact with young people and his work as an educator.

This writer was present at Wellesley chapel exercises when Mr. Moody spoke

and was received with increasing favor by the students. These were among his early ministrations for college students.

From 1883 to December 1899, the time of his passing, I had the privilege of knowing Mr. Moody as the animating force of the Northfield schools.

During the years of his public service he addressed thousands, perhaps hundreds of thousands, of students of various colleges in England and America. This includes those who gathered for the Northfield student conferences.

Among the many leaders of the present who were students in Mr. Moody's time and can testify to his influence over the young people of their day, we might name Wilfred Grenfell, Robert Speer, John R. Mott, John McDowell, Alonzo Stagg, and many another.

Mr. Bradford does not find evidence of Mr. Moody's interest in games, but children and young people considered him an enthusiastic playfellow. As it was in Roosevelt's family, it never occurred to the children and their friends that they would have a better time if Mr. Moody were not present. He added zest and resourcefulness to the merrymaking. Our students were keenly disappointed if Mr. Moody were unable to be present on the Mountain Day excursions. I recall one autumn when both "Moody and Sankey" were with us as welcome guests.

Were sports included in a Bible conference program before Mr. Moody's day? If I am not mistaken, Mr. Moody inaugurated the custom of giving over each afternoon to recreation during the Northfield conferences. I remember that one reporter was amazed to see "young men crossing the campus with a Bible under one arm and a tennis racket under the other."

Those who knew Mr. Moody found him an attractive personality. They did not think of his appearance as bulky. A Hermon student once remarked that Mr. Moody was obliged to have bulk because his heart was so big. Like some other heavy men he was "light on his feet." From my west window in East Hall I have watched him as with rapid gait he walked up the driveway.

It is probably true that few references to nature can be found in D. L. Moody's printed sermons. But anyone who drove about the country with him was impressed with his love of trees and birds, the river valley, the woods, and all hilltop views.

Evening after evening Mr. Moody sat on his front porch watching the sunset and evening star. In his chapel talks he referred to the river and the evening star, beside other aspects of nature.

When the first line of Mount Hermon cottages was erected his hard-headed business friends were determined that the buildings should be located on the highway. Mr. Moody at last persuaded the trustees to consent to a location high on the hill commanding a glorious view of the valley. After this Mr. Moody planned the drive through the beautiful forest of lofty pines, an ever enduring source of delight to Mr. Moody during his lifetime, and to all who visit the school today.

At one time when the Seminary principal was driving with Mr. Moody and discussing school problems, they approached a forest road, as though it were a cathedral aisle. Mr. Moody reverently removed his hat, and spoke a few words to his unseen Friend, and then resumed the discussion as though one part of the conversation were as natural as the other.

Once Mr. Moody came for a teacher, busy with her tasks, and insisted upon her coming with him to drive past the meadows which that evening were especially brilliant with myriads of fireflies.

Mr. Moody was fitted to be an educator because for years he was not only a student of "the Book," but also of nature and of human life in all its aspects. He was intensely interested in helping the wicked and the ignorant, to be sure, but he had the friendship of educated and cultured people, whose gifts he appreciated and from whom he constantly learned.

It seemed to us at Northfield that when the Moodys were at home a procession of interesting and prominent people of this and other lands passed through their hospitable doors. Most significant of all helpful influences was the constant devotion of that rare gentlewoman, Mrs. D. L. Moody.

Mr. Moody was prepared to be an educator because he had the true student's attitude of humility.

While the World's Fair was in progress Mr. Moody was detained in Chicago during the time of the Northfield summer conferences. While the College Conference was in session there were heated discussions regarding some of Prof. Drummond's opinions. I was present when someone viewed with alarm the Drummond discussions relative to the historicity of Genesis 1.

"They say Drummond teaches that the female was created before the male. You don't believe that, do you, Mr. Moody?"

Mr. Moody dropped his head for a moment in a characteristic thinking pose. Then he raised quiet, sincere eyes to the speaker and replied:

"I don't know enough to answer that."

That quiet answer ended the conversation.

I was spending the weekend at the Mount Hermon home of Harriet Ford Cutler, for years my loved and deeply esteemed friend. It was when Mr. Moody was brought home by some of his former Hermon boys after the physical breakdown of his last campaign at Kansas City.

While reading this latest biography and recalling the days when our founder was in

the midst of us and our young people, Harriet Ford Cutler seemed to be near me, ready to add her testimony to the power and influence of Mr. Moody as educator.

When I ask her: "Do you not wish that Mr. Bradford had added a chapter on this to his volume?" my friend seems to reply:

"The book is complete, for Mr. Moody still lives in his schools!"

THE AUTHOR'S GREAT ACHIEVEMENT.

Mrs. W. R. Moody.

For those who knew and loved D. L. Moody this new biography will awaken memories and bring once more his vital presence. Anything which makes him live again is welcome. He had the three abiding qualities, faith, hope and love, and of the third he made the most remarkable contribution. Children, in-laws, friends associated with his work in Northfield, are still held together by their tremendous love for him. That this is true twenty-nine years after his death is the greatest of all tributes to him.

For those who never knew him,—among them six of seven grandchilden,—this biography will, in spots, leave an erroneous impression. It lacks a master stroke of certainty and conviction. The subject is put on the scales, and while one is lost in rapt response to the vision, presto! it is changed by a tiny conjunctive weight, "but." The other side is emphasized and the first impression destroyed. To illustrate: page 34 proclaims that "Moody theoretically proclaimed humility, but—the attitude did not take hold on his life." No one who ever knew Mr. Moody could believe this. He was always conscious of his intellectual limitations, which, the biographer claims, is the beginning of wisdom. The Northfield Schools were started by him "to help young people have an education such as I needed." In such passages as on page 128, suggesting that in putting other men forward as better than himself he was exhibiting a subtle attitude of self-laudation; and another on page 131, questioning the truth of a statement often made in the presence of many still living, namely, that his "richest hours were spent alone at the feet of Jesus," one feels a duplicity of motive which never entered the mind of Mr. Moody.

In reading this biography through the eyes of those who never knew him, his friends seem unanimous in their reaction to a few mistakes which should not pass unchallenged. For instance, he is referred to as "uncouth," "a grossly material creature," "toiling with the slow and weary diligence of an unaccustomed brain," "he not only lacked education, but expressed contempt for it." This is the portrait of another Moody than the one his friends knew.

Another erroneous stroke of the artist's brush portrays his face as having "the soul-saver stamped all over it," and then confuses the picture with Sir Wilfred Grenfell's words, "There was no unctuousness, no snobbery, no cant." He did not "grotesquely found his religion on a translation," but sat at the feet of teachers of Hebrew and Greek, realizing the importance of interpretation from the originals.

Everyone who thoughtfully reads this study of Mr. Moody will be conscious of a deep desire to know the God revealed in Jesus who satisfied him. We are all grateful to his biographer for this achievement.

THE APPEARANCE OF THE BOOK.

Samuel E. Walker.

To the ordinary reader the first impression of a book oftentimes is made by its cover and general appearance. For instance, the Bible, which has far exceeded any other book in numbers published, has had the most beautiful bindings, and rightly so. But of all the biographies the writer has seen of Mr. Moody not one has had an appearance appropriate for the subject.

This book is no exception. Not only the covers, but the paper. Credit must be given for the type used, but what excuse is there for the illustrations? True, the portraits are as they should be of people long gone, but of locations and buildings why use miserable cheap cuts of an ancient period, and these without exception seeming pirated from a biography printed a quarter of a century ago? Why use a crude cut of one of the dormitories at the Northfield Schools which was destroyed by fire over twenty years ago when a beautiful picture of the present Crossley Hall could have been had for the asking?

As for the subject matter, there is only one thing to be said: the biographer never knew his subject, and one wonders if he ever saw him. Apparently his knowledge was gained from what others thought and wrote about him, for his descriptions are often far from fact.

The conclusion that Mr. Moody was illiterate is far from right, as all know who have seen his library and heard him preach, and who heard his discussions with educated people.

One incident in the life of Mr. Moody which the biographer does not mention, but which was undoubtedly a turning point in his experience, was when he heard Henry Varley, the Australian evangelist, say incidentally at a private gathering of workers at Dublin:

"The world has yet to see what God can do with a man fully surrendered to him."

His subsequent career shows the result of his effort to meet that condition, and it is a key to the true D. L. Moody.

PROS AND CONS.

A. P. Fitt.

The first thing to note about this book is that it is not exclusively a study of D. L. Moody. Rather it is a clever, though only partially informed analysis of the theory and practice of the revival movement of the last century, of which Mr. Bradford regards Mr. Moody as the most successful and most trustworthy exponent.

Regarded thus, the book is not open to the charge of diffuseness with which it might be charged as a study merely of Mr. Moody. Thus, in the chapter on "Moody and Sankey" the author disserts at length on the psychology of music, its religious and sensuous appeal, its power for good and evil, and so forth, both in mass singing and in solo work. So on humor, in "Moody the Man." We would like to quote some of the author's many acute epigrams, such as "Social life is not (today) the source of knowledge, but solitude"; "Music is above all the art of ignorance," since it does not require expert knowledge to enjoy it. There are also many beautiful passages in the book, for it is a literary treat. All splendid, but rather far afield.

One interesting feature of the book is the author's self-revelation. Quite a few references tell how he thinks and feels.

He takes two pages to tell his own distressful experiences with hymns.

In one place he says Mr. Moody does not "escape this ministerial remoteness altogether: to my feeling he does not escape it at all. . . . I know that I should never have felt at ease with him."

You are almost certainly wrong in that, Mr. Bradford!

The next thing to note is that it is not a "Life" of D. L. Moody. The first chapter, "The Growth of a Soul," largely biographical, ends on page 56, with Mr. Moody and Mr. Sankey sailing for their first and greatest campaign in England in 1873, with these words:

"At this point we shall gain most by leaving the chronological order and making a more thorough dissection of the various elements of the evangelist's purpose, career, achievement, and character."

What follows, therefore, is a psychograph, a psychological study of the religion incarnated in Mr. Moody. And it is brilliantly done.

Next, one must observe carefully Mr. Bradford's method and sources of information. The latter are distinctly disappointing in spots.

He does not base his observations on personal contact with Mr. Moody. His method has evidently been to assemble a number of books on his study table,—37 are named in an Index, of which a dozen or more have no reference to Mr. Moody,—read and digest these twenty-odd, and then write this study. Such a method might do well in dissecting the character and career of Julius Cæsar, say, but is it adequate when much firsthand data about Mr. Moody is still available?

As to his source material, we find Mr. Bradford basing too many observations on newspaper stuff, old and new, which we will not take space here to expose. But fancy a serious writer relying on an article in the "American Mercury" by Duffus!

Too often we read: "I do not find much light . . . ." "What I should like to know . . . ." "I wish . . . ."

Here is a strange omission! In a list of 18 of Mr. Moody's books on page 305 "used for reference" no mention is made of his volume of sermons "The Way to God." This is the first volume of his sermons that was published, back in the '70s. It contains the famous sermon on the love of God. It has been translated into Spanish, Swedish, German, Italian, and Bohemian, to the writer's knowledge, and has reached a circulation of over a million. It has always been regarded as the most personal volume of Mr. Moody's sermons. How comes it that it is not listed among Mr. Moody's books?

One result of unreliability in the author's source material is that he often picks up a remark or an act of Mr. Moody's which may—or may not—have been casually true of him on a given occasion, but was positively not true of him in general or habitually. For example, Mr. Moody's alleged attitudes to parlor games and athletics and politics: Mr. Bradford has quite missed the truth here. We could enumerate several matters like these, though on the whole he allows Mr. Moody justice and a balanced verdict.

To appreciate this book at the most the reader should be well posted on Mr. Moody's life and career. Since this is true of only a handful of people now living, we fear that most readers will be up in the air the greater part of the time as they read Mr. Bradford's opinions. This is too bad.

The attitude of those who knew Mr. Moody personally will be fairly unanimous. They will be agreeably surprised, but—. They will recognize the author's ability, but perceive a lack of genuine information. They will observe his skilful manipulation of such data as he had, but believe he missed Mr. Moody's true personality. They will detect the merits of a professional writer rather than of an understanding fellow Christian.

If I had read this book to Mr. Moody, as I often read newspaper estimates to him for the fun of it, I imagine he would frequently have looked up half sheepishly, with a bashful twinkle in his eyes and a friendly chuckle on his lips. Yet I always have to laugh when anyone says what Mr. Moody would say or do, what he was or thought. His

modesty and kindness and unselfishness, born of spiritual sincerity,—in a word, his Christ-likeness,—made him so different.

Any shortcomings, however, do not kill the real value in the book. It is a remarkably fine tribute, especially coming from so clear and independent an observer and thinker as Mr. Bradford. He does not stint his admiration of Mr. Moody's character, or his profound sympathy for his spiritual attitude. He evidently believes that Mr. Moody's Christianity is the only Christianity that seriously counts, though he professes to be far away from it himself.

Some of the finest and truest things I have ever heard or read of Mr. Moody are to be found here.

Mr. Bradford's cleverness and insight are manifest in his grasp of the high points in his research. A chapter discussing what Mr. Moody believed and preached is entitled "Heaven and Hell." "Moody the Man" deals with him in his human relations, while "Moody the Man of Business" shows his levelheadedness and business acumen in his religious and educational activities. But the author must be congratulated most highly for the perception expressed in the subtitle of the book and in the last and climactic chapter, that D. L. Moody was above all a worker in souls, a molder of souls.

In this lies the supreme and abiding value of the book. It is as a soul-winner and molder that Mr. Moody made his mark on the world. It is as a soul-winner and molder that thousands still living revere his memory. It is as a soul-winner and molder that his name will shine brighter and brighter in the pages of church history. And Mr. Bradford was observant enough to see this, sympathetic enough to understand it, and able enough to crystallize it in print.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Jesus of Nazareth.

Jesus: A New Biography, by Shirley Jackson Case. University of Chicago Press, Chicago. 453 pages. $3 net.

It is certainly "new"!

Prof. Case's hunch, governing his estimates and observations, is that the New Testament records were written with a purpose, namely, to establish such views of Jesus as would suit the writers' theories about him in the later eras. Hence many contradictions in the several narratives. Mark and Q are trusted in historical matters, while "John and tradition peculiar to Matthew and Luke become a sort of new apocrypha." But Prof. Case gives "more attention to social orientation" than to literary criticism. Such sentences as these are frequent from the Introduction to the last page:

". . . . removing features that owe their presence to the creative impulses of the author and his Christian associates at the moment when the document was written";

"Everywhere in evidence are indications of exigencies that prompted rehearsals of Jesus' words and deeds . . . . The accompanying story of the feeding soon took on a number of variations";

"As described in the Gospels the whole story (of our Lord's arrest and crucifixion) is colored by later Christian interests";

"The portrait of him as a teacher is fashioned in accordance with Christianity's new needs";

"Before the end of the first century Christendom had extensively institutionalized the figure of Jesus the teacher. In this form of activity he had been an object of liberal manipulation."

One is never in doubt as to what Prof. Case means. Fresh and vigorous in thought and diction, one may think him too cocksure: for his book is not marred by too many "Ifs" and "Perhapses." One has to remember that in spite of his confidence his whole effort is based upon individual conjecture, without facts. Cleverly built up, but one feels it is faked.

Passing from Prof. Case's theory to his style, one must admire the perfection with which he strings his case together and the brilliant, lucid language in which he tells it. The author is a good narrator: he ought to be a newspaper man. He gives a brilliant but imaginative rewrite of the Gospels.

Other points to note are that not a word suggests the guidance or inspiration of the Holy Spirit in regard to the New Testament writings: he is ignored. Not a word suggests the author's personal interest in the life and work of Jesus except as a critical biographer. There is an uncanny avoidance of the use of Biblical language, even when comparing conflicting passages: everything

CHRISTIAN BOOKS BUILD CHRISTIAN CHARACTER

is finely paraphrased. There are numberless acute observations that any Bible student will relish.

The Index of subjects is quite incomplete. An Index of texts would help much. Lack of uniformity is betrayed in the use of capitals,—Gentile, Scriptures, and other words being spelled sometimes with small and sometimes with capital initials. The punctuation is good, and helpful to the reader. It is a pleasure to read such a well printed book.—F.

Incarnation in Our Street (The), by George Stewart. George H. Doran Co., New York. 150 pages. $1.35.

A timely volume of 12 strong and fresh sermons, a worthy successor to the gifted author's earlier book "The Crucifixion in Our Street," presenting in the same vivid way the meaning of the incarnation to the streets and homes of America today.

Dr. Stewart draws his illustrations from a wide range of unusual sources, so that his sermons put one in touch with ideas in many fields of art and learning pertaining to the truths of Christianity.

Among the sermons are these: "Three Attitudes toward the Incarnation," Luke 2. 15; "If Christmas Comes," Luke 2. 14; "The Adventure of the Incarnation," Matthew 2. 13; "The Meaning of Christmas," Luke 2. 10. The rest all unveil and center in our Lord.

Dr. Stewart is one of the younger Presbyterian ministers in New York City.

Jesus and His Friends, by Mabel B. Fenner. United Lutheran Publication House, Philadelphia. Pupil's book, 143 pages, illustrated, 60 cents; Teacher's book, 152 pages, illustrated, 85 cents.

Second textbook for the second year of primary in the Religious Education Texts for weekday schools. Thirty lessons, of which 16 have to do with our Lord's life and ministry and friends. Six lessons from Acts follow, two on Easter, and six more on general topics.

Beside the Bible material each lesson has a memory verse, a hymn, an item from the Catechism, and Home Work.

Kingdom of Love: A Textbook for Classes in Religion, by Blanche Carrier. George H. Doran Co., New York. Bound together, Teacher's Book, 289 pages, illustrated, and Pupil's Book, 51 pages. $2.

Said to be the product of five years' repeated teaching, and of constant revision in the light of the experience thus gained, in the weekday schools of religion of Dayton, O., of which Miss Carrier is the successful supervisor. It doubtless reaches highwater mark in its line.

It is a topical study for young people of the higher grades of the person and teachings of our Lord in 20 chapters or lessons. Starting with the idea of Jesus as a world hero, it studies him in loose-fitting sections as boy, citizen of the kingdom, hero, king. The second section has lessons on forgiveness, worship, prayer, and the like.

The structure of the lessons is not rigid, but includes conversation opening the topic, stories with discussion, picture and map study, hymn study, Scripture reading, notebook work, worship, outside activities or projects. Application of the teaching is often made by stories and cases from actual life.

A devout and experienced teacher ought to be able to make Lord Jesus real to the pupils.

Life of Christ (The), by Ernest Dewitt Burton and Shailer Mathews. University of Chicago Press, Chicago. 390 pages, with map. $2.

A revision of the edition of 1901, done by Dean Mathews in view of Dr. Burton's death.

Accepting recent critical scholarship, the matter has now been divided into two parts, treating the Synoptics as historical and the Fourth Gospel as an "interpretation born of at least two generations of Christian experience."

To Know Him: Five Addresses, by Merton S. Rice. Abingdon Press, New York. 100 pages. $1.

Lectures on the Matthew Simpson Foundation at DePauw University, Greencastle, Ind. Evangelical addresses on Christ as man, teacher, friend, Saviour, by this prominent Detroit Methodist preacher.

New Translations of Scripture.

The Old Testament: An American

Translation, by Alexander R. Gordon, Theophile J. Meek, J. M. Powis Smith, Leroy Waterman. University of Chicago Press, Chicago. 1713 pages. $7.50.

The average layman will take this impressive volume in his hands with a feeling that he has a frank and honest bit of work. The editor does not ask him to close his eyes and open his mouth and take what he gets, as is the case with another recent garbled, improperly called "translation." It is a true translation in good faith and good English of the received or Massoretic text.

The guiding principle here has been that the official Massoretic text must be adhered to as long as it makes sense. Where this is no longer possible, a substitute text has been sought in collateral versions. Only when this source fails have the translators substituted their own "scientific conjectures." Every change is plainly listed in a Textual Index. All this, we say, seems logical and sensible.

The book represents the latest judgment of the text as to its constituent Hebrew poetry. Of course no obsolete English words are admitted. The divine names are given as in the earlier revisions, the English equivalent of "Jehovah" or "Yahweh" being LORD or GOD.

The typographical appearance of the book is modernized as to paragraphing, punctuation, quotation marks, etc. This alone is a great advance over any previous translation.

The four editors named above are respectively professors in the United Theological College and McGill University, Montreal; University of Toronto; University of Chicago; and University of Michigan.

This is not intended to be a critical review of the translation. Such will doubtless follow from the pens of other Hebrew scholars in the theological magazines as soon as they have had time to digest it. But our feeling is that here we have the last word up to date as to the true meaning in English of the known Old Testament documents. In that sense we are nearer than ever before to the Word of God.—F.

The Sacred Scriptures, Concordant Version: New Testament. Concordant Publishing Concern, 2823 East Sixth Street, Los Angeles, Cal. 380 pages. $1 to $15.

The Concordant Version of the Bible claims to be a consistent translation, conforming to the laws of language rather than to the ever-changing and never-unanimous opinions of scholarship, in that as far as possible each English expression represents its closest Greek equivalent, and each Greek word is translated by an exclusive English reading. While this does not always make for the best effect in English, think what confusion and cross-wiring in other translations it avoids!

This pocket volume is only a reprint of a more complete edition which is designed to put the English reader in possession of the literal meaning of the Greek text by certain literary devices. We have not space here to explain this, or to criticize it, but would advise every Bible student to write the publishers for particulars and examine patiently for themselves.

Meanwhile this is a most useful translation of the New Testament, quite different from the usual translations.

The translator is a Universalist, and translates certain passages from that standpoint. And he is ready to justify his views.

Three Christmas Pageants.

Dr. W. Russell Bowie, an Episcopal rector in New York, has written three Christmas pageants which are published by the Abingdon Press, New York. In each case the pageant has been given in church on the Sunday morning before Christmas. The purpose and mood are devotional. The whole story is read by the minister, and the actors follow the action as read. They include a number of the well known Christmas hymns.

The books give directions as to costumes, properties, and arrangements.

The pageants are:

The Pageant of the Kings. 28 pages. 25 cents. The three wise men, King Herod, the shepherds, and several non-Biblical characters.

The Christmas Pageant of the Holy Grail. 28 pages. 25 cents. King Arthur and several of his court; also two angels, Joseph and Mary. The scene is laid in the castle of Camelot.

The Soldier of Bethlehem. 32 pages. 30 cents. Three scenes deal with the nativity and the visit of the Magi; the fourth scene is in the garden of Joseph of Arimathea after the crucifixion. Several non-Biblical persons appear.

The Jews.

Achievement of Israel (The), by Herbert R. Purinton. Charles Scribner's Sons, New York. 218 pages. $1.25.

We have reviewed with favor Prof. Purinton's earlier books, and view this with equal pleasure.

It works over the Old Testament material with a new objective, namely, to exalt those factors in Israel's history which made for progress in the higher realms of human life, rather than the wars and some other things that are recorded. The O. T. material is handled in six sections, and a seventh section, "Under the Greeks and Romans," carries the history into the New Testament era, when politics had failed but religion had succeeded, with its Messianic hope and the Law.

The matter is displayed in textbook style, with "Directions for Study" at the end of

each chapter. Appendices contain further directions for teachers and advanced students, the chronological order of the O. T. books (according to advanced critical opinion), etc.

Christianity and Judaism Compare Notes, by Harris Franklin Rall and Samuel S. Cohon. Macmillan Co., New York. 132 pages. $2.

Dr. Rall is professor of Systematic Theology in Garrett Biblical Institute. Prof. Cohon is a Russian Jew now occupying the chair of Jewish Theology in Hebrew Union College, Cincinnati. Prof. Cohon lectured on Judaism before the theological seminaries of Chicago, and in return Dr. Rall was invited to lecture at the Jewish seminary on Christianity.

But why do these gentlemen pose as expositors of "Judaism" and "Christianity"? One is a Reform Jew, the other a far-advanced modernist.

Israel in World History, by A. W. F. Blunt. Oxford University Press, New York. 127 pages, with illustrations, maps and charts. $1.

Historical and geographical descriptions of the successive nations with which Israel came in contact,—Early Babylonia, Egypt, Syria and Assyria, Chaldea, Persia, Greece, Syria and Egypt again, and finally Rome.

Nine maps and 18 beautiful illustrations, mostly from photos of archeological sites and recovered objects, are most informing.

As the reading matter is popularly put, and the book is well printed on glazed paper, it is an attractive volume on an absorbing theme for the average man.

Judaism and the Modern Mind, by Maurice H. Farbridge. Macmillan Co., New York. 300 pages. $2.25.

Reveals the fact that orthodox Judaism is facing substantially the same problems as orthodox Christianity. There are the same modern substitutes to counter,—agnosticism, rationalism, and the rest; the same conflict over the "Bible," its moral and scientific and literary difficulties; the same concern over miracles, higher criticism, inspiration. Chapters are also devoted to Jewish tradition, its nature, significance, and authority; and to the prevailing discussion about synagogue ritual.

The author meets all these problems conservatively, and upholds the value and dignity of traditional Judaism, which he says is "bound to win in the end" because it is not a religion in the Western sense of the term, but "an eternal going-out in search of the completeness and wholeness of life."

The book is rather heavy reading, and would be decidedly improved by subtitles and more paragraphing.

Legacy of Israel (The). Oxford University Press, New York. 551 pages, illustrated.

We are fortunate to receive from the Oxford University Press this scholarly work, a companion to "The Legacy of Greece" and "The Legacy of Rome."

It is not a history of the Jews, but contains 15 chapters by leading scholars in England and Scotland and France,—one chapter by Prof. N. Isaacs of Harvard,—showing the influence of Jews and Jewish thought upon Greece, Christianity, Islam, Medieval thought and scholarship, the Reformation period, Western law, Puritanism, the modern world and modern literature, and European languages. Sir George Adam Smith has a chapter on "The Hebrew Genius as Exhibited in the Old Testament."

Needless to say, all this is on the highest level of the best scholarship.

The illustrations are a unique feature, 83 in all. Twenty-three pages at the front are given to a description of these. They include photos of ancient Hebrew documents and inscriptions, prominent Hebrews throughout the centuries, buildings and other objects referred to in the text.

One feels after reading it that one has entered a new world of history.

Sterling Purposeful and Diverting Stories.

Bob's Hike to the Holy City, by Frank C. Thompson. B. B. Kirkbride Bible Co., Indianapolis, Ind. 287 pages, illustrated.

"Pilgrim's Progress" gave the idea of this story to the author.

He uses the allegorical method to tell how a boy scout Bob Willing and his sister Nan chose and followed the harder Hill Trail rather than the easier-seeming downgrade Rosy Pathway in their journey through life. There are 33 chapters, each one hitting off in brief and breezy fashion a possible everyday experience.

The author shows skill and versatility in working out the idea. Even the home-made drawings are allegorical.

Young people will derive lots of fun as well as information and warning from the book.

Brave Dogs, by Lilian Gask. Thomas Y. Crowell Co., New York. 158 pages, illustrated. $1.50.

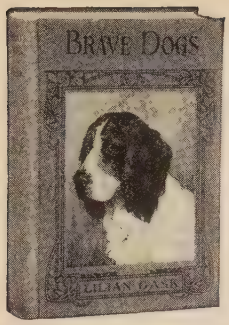
Ten stories of dogs, founded on fact, showing their courage, fidelity, friendliness, intelligence, and other traits. The stories take us from the frozen Arctic to tropical India, and into several nations.

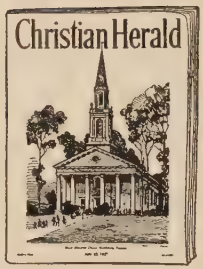
Next to a human being a dog is man's closest friend and most lovable companion. Everybody will read these stories with enjoyment.

The book is printed in large, clear type. There are ten full-page drawings, half of them in color.

Circus Dwarf Stories (The), by Evaleen Stein. L. C. Page and Co., Boston. 222 pages, illustrated. $1.65.

The circus dwarf is really a fairy. He tells Joe Henry about the circus animals. A





beautiful princess was turned into the cockatoo over there because she would not marry a certain prince: who was himself turned into the hippopotamus yonder. The lion, the camel, the giraffe, and the rest have talked with the dwarf, who now tells Joe Henry their stories.

This occupies 86 pages, but 11 other stories are shorter. In one of them "the Christmas-Eve Beggar" proves to be the Christ child, who repays the kindness of poverty-stricken Josef and his mother by much largess.

All these beautiful stories are not only entertaining in themselves, but also convey to the reader through the artistry of the author much information and many lessons under the guise of fanciful fiction.

Erling the Bold: A Tale of the Vikings, by R. M. Ballantyne. L. C. Page and Co., Boston. 306 pages, illustrated, decorated cover. $2.

Mayor Thompson's censor may not let this story into the Chicago Public Library, since it is founded on the chronicles of the kings of Norway, not on the stockyards. However, it has survived the test of half a century, and can still thrill the reader with its tale of the love of home and peace in conflict with the joy of battle and the lust of conquest.

This edition deletes some of the long descriptive passages which slowed down the action in the original edition. Otherwise it follows the earlier text.

Gilman of Redford: A Story of Boston and Harvard College on the Eve of the Revolutionary War, 1770-75, by William Stearns Davis. Macmillan Co., New York. 533 pages. $2.50.

Roger Gilman, a boy at Harvard, tells the story of those eventful days in Massachusetts, just before the outbreak of the Revolution, and his tale is one to stir the blood.

On the day before the Boston massacre Gilman rescues fair Emilie Rivoire, cousin of Paul Revere, from the unwelcome attentions of two British soldiers, and thereafter Emilie plays no small part in Gilman's story. He makes a gallant hero, and there are thrills in plenty in the story of his flight after a duel with a British officer, his impressment on a British ship, his escape, and his chase in the schooner of Watchhorn, the smuggler, to save Emilie from the black-hearted Captain Prothero.

As a background the author has drawn a fascinating picture of family and social life in Massachusetts in colonial days. Old names and diction are preserved.

God of Gold (The): A Tale of the West African Coast, by Arthur E. Southon. Fleming H. Revell Co., New York. 183 pages. $1.50.

Two scalawag traders devise a scheme with a third degenerate whereby they shall secure and share the hidden goldmine of a native king. A wooden dummy god of gold is the center of the trickery, with the third partner as a fake fetish-priest. It almost succeeded.

A missionary and his wife at the king's capital are the wholesome foil to the knavery of the traders.

All the characters seem real, also the episodes involving witchcraft, liquor, primitive savagery and superstition, and other things on that coast.

Goddess of Mercy (The): A Tale of Love and Turmoil in Modern China, by James Livingstone Stewart. Fleming H. Revell Co., New York. 351 pages, with frontispiece. $2.

A likable but affecting story in so far as it introduces the woes of modern China.

A woman missionary doctor is a leading character. A Chinese boy and girl are hero and heroine. Their parents propose at their birth to arrange their marriage. The harsh treatment of the girl's mother's step-mother, brigandage, and other unhappy vicissitudes of Chinese life submerge the girl, so that her identity is lost. As a castaway she is brought into Dr. Ruth's hospital, where she receives the name Fragrant Joy. The upheavals of rebellion upset China, but before the story ends Fragrant Joy and the boy Prince Chow are thrown together. Old secrets are revealed, her identity reëstablished, and as Christians they plight their troth to each other and their lives to the welfare of China.

Goose Towne Tales, by Alice Lawton. Thomas Y. Crowell Co., New York. 234 pages, illustrated. $2 net.

All the characters in Mother Goose's Tales live in Goose Towne. Father (Mr. William) Goose is the jolly little town grocer: also the mayor.

Twenty-four chapters tell about all the characters and their adventures. Thus, chapter 2 is "The Piper's Son." The piper was a poor man, because piping is not a money-making business. And so on with his son Tom, and the pig.

There are numerous full-page and smaller drawings, some in colors.

Alice Lawton has drawn aside the curtain and given us a peek into Goose Town and its people, whom we know so much bet-

Crooked Chris, in "Goose Towne Tales."

ter now. It is a droll book, in well dressed make-up.

Inside of the Dream (The): The Pilgrim's Progress for the Man of Today, by Arthur Porter. Fleming H. Revell Co., New York. 270 pages, illustrated. $1.75.

John Bunyan was born in 1628. (He died August 31, 1688.) Next year will be Bunyan year, the tercentenary of his birth.

Already the authors and publishers are getting ready for this tercentenary. The new book before us is a worthy leader.

It is a series of 24 essays on the contents of the immortal "Pilgrim's Progress,"—the burden in the opening of it, the numerous characters, the Slough of Despond and other objects in the allegory.

Dr. Porter has an intimate grasp of his subject, and writes on a high level of thought and diction. He is singularly happy in the use of current phrases that hit off the points made by Bunyan. As the subtitle indicates, he conceives of "Pilgrim's Progress" as a book for all time, as depicting characters and conditions that always exist among us. To illustrate his up-to-dateness, he characterizes Presumption as a Bolshevist in religion.

This book will renew your interest in "Pilgrim's Progress," and probably illuminate "the inside of the dream" in a way you never realized before. It is simply great.

Dr. Cadman contributes a brilliant and insightful Introduction in his best style.

Revell has dressed the book in attractive fashion. It is one of the best gift books of the season.

Left on the Labrador: A Tale of Adventure Down North, by Dillon Wallace. Fleming H. Revell Co., New York. 288 pages, illustrated, decorated covers. $1.75.

Imagine yourself, a young tenderfoot, left by the mail-boat on a bleak Labrador coast! What would you do?

Charlie makes friends with Toby and Skipper Zeb. He is taught to hunt and trap. He has a hand at driving the team of big Eskimo dogs, which prove to be savage creatures on occasions. He is lost in a blizzard, has a fight with a wolf pack, an encounter with a Polar bear, an adventure on the ice, meets Indians and Eskimos, and has many a hairbreadth escape.

What more does a boy want to quicken his blood?

Measure of Margaret (The): A Tale of India, by Isabel Brown Rose. Fleming H. Revell Co., New York. 256 pages. $1.75.

Mrs. Rose has the gift of story-telling. Her two earlier books linger in one's memory.

Romance and adventure, humor and action combine to keep this latest story of hers up to the same high standard. It opens in Naples. England also figures in the picture, although the native state of Shalipur in India, and the city of Adilpur, with their teeming life, furnish the motif.

Among the characters are a picturesque rajah, a New Englander known to her intimates as "Angel," an American physician who studies ancient architecture rather impartially, two hard-working British missionaries and their small son, and of course Margaret herself.

The story has a happy ending.

Pinafores and Pantalettes: or The Big Brick House, by Ada Claire Darby. L. C. Page and Co., Boston. 270 pages, illustrated. $1.75.

A lively story, centering at a Missouri plantation in slavery days, when girls wore pinafores and pantalettes. Judge and Mrs. Leverett have seven children in the home, brothers and sisters and cousins, to whom are presently added two more orphaned nieces and a nephew. The good times that took place in the family life, outdoors and indoors, are vividly related, based upon the author's childhood experiences. They had mighty good times then, the account of which makes fascinating reading for old as well as young.

Rising Tide (The): A Novel Dealing with the Spread of Bolshevism and Atheism throughout America, by Elizabeth Knauss. Christian Alliance Publishing Co., New York. 248 pages. $1.75.

The subtitle is explained in a four-page Preface by the author. Four years ago she was roused to the dangers of Communism and "kindred evils,"—"the Youth Movement, the Junior Atheist Association, Modernism," etc.—and this is her protest and prophetic message in story form.

The scene opens in the Union Bible Insti-

New Revell stories.

tute in Stockton. Some of the characters are pure fiction, some are partially derived from real individuals. The conditions described are said not to be exaggerated.

Spirit of the Street (The), by Priscilla Holton. Pilgrim Press, Boston. 160 pages, illustrated. $2.

Eleven vivid stories of children of the crowded city streets of China, taken from real life. The author has spent three years as a schoolteacher in China.

She writes in charming literary style and with genuine understanding of their ways of living and their strange beliefs. To read these experiences is to realize their needs and their capacity for learning and loving, and this will lay foundations for friendship between those woeful children and all our American young people who may read the book.

Black and white sketches and end plates add to the Chinese flavor of the book.

Treasury of Tales for Little Folks (A), edited by Marjory Bruce. Thomas Y. Crowell Co., New York. 284 pages, profusely illustrated. $3 net.

Parents and other older heads who are often charged with the duty of telling tales to the little folks will need no urging to take this book home with them. It is a perfect mine of just the sort of bedtime and rainy day stories that the children love. It has the further merit of being printed in large type and in simple language, so that the child reader can pick it up for himself or herself.

Some of the stories are out of the long, long ago, and from many lands,—the Near East, Japan, China, India, and all the nations of Europe. Here are fairy tales, folk tales, tales of delicate fancy and riotous adventure,—mostly old, some not so old, but all good, and so well worth retelling that children will ask for them over and over again.

And the volume is quite as attractive to look at as to read into. There are delightful pictures scattered all through it, charming color plates and line drawings. It is a fine gift book.

Wall Flowers, by Temple Bailey. Penn Publishing Co., Philadelphia. 350 pages. $2.

It is said that Temple Bailey commands a higher price for serial novels than any of them.

In this society story Washington and the first families of Virginia furnish the chief setting and the heroines. Twin sisters are "wall flowers,"—rather poor and unsophisticated, but young and charming and alive. Life moves with fast action for these girls through many vicissitudes, but love wins in the end, and does better for them than some of the other girls realized who seemed to have better chances.

Wings and Paws, by Willard Allen Colcord. Judson Press, Philadelphia. 295 pages, illustrated. $1.50 net.

One hundred and fifty true stories, divided into sections on birds, tame animals, and wild animals, with another part giving general information concerning natural history educational institutions, museums and libraries, and other apposite matters. There are 30 illustrations, mostly from photos, and 24 special bits of information. Hence the book is not merely entertaining, but it is of real educational value and one that young people will be glad to refer to often.

The author has given unusual attention to indexes. Noted persons mentioned in the book are first listed, from Abraham to Wilbur Wright. Then, 14 poems quoted. Next, five statistical tables. Then, an Index to birds, animals and insects told about. Lastly, a Topical Index to what the stories teach.

Winning Game (The), by Sara C. Palmer. Bible Institute Colportage Association, Chicago. 159 pages, illustrated. $1.25 net.

A story that opens in a summer hotel conducted on high-power Christian principles at a summer conference resort. There are several characters, much action, and some mystery. Liberalism gets in, but is detected. The story ends with the project of a conservative Christian university getting organized and under way.

There is no camouflaging of Christian purpose in Miss Palmer's stories.

Volumes of Poetry.

Catholic Anthology (The), by Thomas Walsh. Macmillan Co., New York. 552 pages. $2.50.

By "Catholic" the compiler means Roman Catholic.

This anthology claims to be the first in any language that undertakes to gather examples of "Catholic poems written by Catholics and bearing the impress of Catholic dogma, tradition and life." These poems do not always mean the best work of the poets quoted. When a poet's orthodoxy is in question only unmistakably Romanist selections are used. Further, "in the ex-

pression of dissidents, and even of enemies of the Church," the compiler finds a few poems permeated by true Romanist spirit or bias worth quoting. Non-religious effusions are quite rare. A few poems and many translations are by the compiler himself.

The anthology is in four chapters, the basis of division not being explained. Chapter I, "Ages of Faith," opens with a familiar selection from Vergil's Fourth Eclogue. The Magnificat and a few selections from the words of our Lord follow. Then come poems by church fathers, and so on down the centuries in all the languages of Europe, with a large share from the Irish (155 pages). Chapter 2, "Age of Transition," begins in the 16th century and quotes living poets, 103 pages; chapter 3, "Contemporary Poets from 1870," 79 pages; and chapter 4, "Catholic Poems by Non-Catholic Poets," 36 pages. These chapters seem uneven. They become more English as time goes on, with only occasional translations from the French and Spanish. What does this indicate?

Like many anthologies one finds much that is beautiful and perhaps unfamiliar: one also misses much, due doubtless to the compiler's narrowness in his choices. However, such as it is the volume is without a rival in its field, and it will introduce most readers to hitherto unknown realms of poetry.

Keats (The Complete Poetry of John), edited by George R. Elliott. Macmillan Co., New York. 457 pages. $1.25.

An inexpensive, library-bound volume, large print, attractive in every way.

The recently discovered new poems by Keats are included. Prof. Elliott, who is professor of English in Amherst College, contributes a 13-page Introduction. The Contents are arranged chronologically between 1813 and 1819. Two pages of Notes add further information.

Songs from Sightless Land, by Howard W. Pope. Bible Institute Colportage Association, Chicago. 96 pages.

A somewhat melancholy interest attaches to this collection. After a most active and useful life Mr. Pope lost his sight by reason of cataracts some years ago. But did he mope away and die? Not much! He discovered he had a hitherto unknown faculty for versification, and forthwith he began to pour forth pieces by the yard.

Frankly, as Mr. Pope knows,—for we have published some of his work in this magazine, though we have declined a lot more for lack of space, or other reasons (!),—we prefer his prose to his poetry. He is a fair rhymester, but only occasionally is there a flash of true poetic fire. Most of the 118 pieces are versified prose, and some of the lines need a doctor.

Still, every piece has a message,—religious, cheering, or just human. Thousands of his readers have been helped by this ministry, and we hope Mr. Pope will live to be a hundred in full possession of his faculties. He loves us in spite of our attitude toward his poetry.—F.

Rev. Howard W. Pope.

International Sunday School Lesson Helps, 1928.

Crannell's Pocket Lessons, 1928, by Philip Wendell Crannell. Judson Press, Philadelphia. 213 pages. 35 cents.

11th annual volume, following the same useful lines as hitherto.

Daily Digest of the Sunday School Lessons, 1928, by Amos R. Wells. W. A. Wilde Co., Boston. 159 pages, plus. 50 cents.

A new idea! Dr. Wells has arranged the study and application of each lesson in seven sections for Sunday to Saturday, thus ensuring a proper survey and unhurried meditation. Three pages are given to each lesson, together with maps and other useful features. Vest pocket size, so that men can occupy odd minutes reading it.

Here's wishing it a large field of usefulness!

Gist of the Lesson (The), 1928, by R. A. Torrey. Fleming H. Revell Co., New York. 157 pages. 35 cents.

29th year, and going as strong as ever. More expository than most of the helps.

Lesson Commentary for Sunday Schools, 1928. United Lutheran Publication House, Philadelphia. 322 pages, with illustrations and maps. $1.75.

A newcomer to this office! What strikes us favorably at once is the large type in which most of it is set. There are six pages for each lesson, containing the text of the lesson, Lesson Plan, Oriental Side-Lights, Geographical and Historical Setting, Text Interpreted, Truths for Daily Living, and Preparing for the Next Lesson. Three editors share the work, which is carefully done.

Points for Emphasis, 1928, by Hight C. Moore. Southern Baptist Sunday School Board, Nashville, Tenn. 256 pages.

We used this for the first time last year,

and on occasion found it more helpful than any other of the helps. Dr. Moore shows special versatility on "The Lesson of the Lesson." A vest pocket book, in its 11th year.

Select Notes, 1928, by Amos R. Wells. W. A. Wilde Co., Boston. 368 pages, illustrated. $2.

54th year, substantially the same as previous volumes in appearance and content. Dr. Wells knows what helps a teacher.

Snowden's Sunday School Lessons, 1928, by James H. Snowden. Macmillan Co., New York. 384 pages. $1.25.

Practical expositions, evangelical and unsectarian, giving the teacher lots of teaching points on every lesson. In fact, the matter is so rich that it is full of points for preachers and leaders of meetings, growing out of the lesson text. 7th annual volume.

Superintendent's Guide for 1928, by Harry Edwards Bartow. American Sunday-School Union, Philadelphia. 67 pages.

A page or so on each lesson, giving suggestions for the superintendent in the conduct of the school as a whole. Also record blanks, orders of service, etc.

Tarbell's Teachers' Guide for 1928, by Martha Tarbell. Fleming H. Revell Co., New York. 448 pages, illustrated. $2.

23rd annual volume of a help that many find their best standby. Especially strong in illustrations on the lessons. An Introduction of 14 pages gives useful suggestions to teachers and studies on the Bible books covered during the year.

Union Lesson Guide and Golden Text Book, 1928 (The), American Sunday-School Union, Philadelphia. 38 pages.

An inexpensive booklet giving the Sunday school lessons and Christian Endeavor topics for 1928. Small enough to carry in one's pocket or Bible.

To Provide Entertainment.

Songs, Shouts, and Stunts, compiled by Elizabeth M. Finn. Judson Press, Philadelphia. 179 pages, looseleaf binding.

A good idea this, to gather together songs and choruses and what not for use in Baptist young people's gatherings: of course others of us can use them as well as the Baptists. There are religious, patriotic, popular and nonsense songs, father and son specials, mother and daughter specials, yells, etc. A collection of stunts and suggestions for socials is all serviceable.

Get the book! You can use it in home entertainments as well as at school and church.

Suppose We Do Something Else: A Collection of Indoor and Outdoor Games for Young and Old, by Imogen Clark. Thomas Y. Crowell Co., New York. 268 pages, plus. $2.

We have examined a good many books of this type, but not one that beats it.

The contents are arranged in sections,—"Travelers' Joy," games to play on a railroad journey; "Tying Knots"; "Shadow Pictures"; "How to Make Things"; "Special Occasions"; "Mostly Tricks"; besides the usual indoor and outdoor games that everybody knows in some form or other. There are also chapters on "How to Bake Things" and "Sweets A-Plenty."

A person with any originality and initiative will be swamped by ideas he can derive from a book like this.

Some blank pages at the end allow space to write or paste in new games or variations.

Descriptive of Other Lands.

In Storied Palestine: Along the Fascinating Highways of the Holy Land, by John R. Turnbull. Christian Alliance Publishing Co., New York. 101 pages, illustrated.

A residence of 15 months in Palestine enabled the author to travel extensively in parts unfrequented by tourists as well as on the beaten paths. His narrative is told in 17 chapters, vivid and informing. The 18 illustrations are beautiful, and are equally significant for students of the Bible. We wish we could publish most of these illustrations in this magazine.

Our Little Lapp Cousin, by Anna B. Sloan. L. C. Page Co., Boston. 108 pages, illustrated, decorated cover. $1.

Introducing young readers to a young Lapp, who certainly has an interesting life and one full of thrills. The Lapps are a nomadic people who follow their reindeer from place to place in the land of the midnight sun.

In this story the young people live over some of the legends and folktales of their race, involving storms, wolf hunts, and the like.

Biblical Introduction.

Formation of the New Testament (The), by Edgar J. Goodspeed. University of Chicago Press, Chicago. 300 pages. $1 net.

A cheaper-priced edition from the same plates of a book published a year ago.

As here outlined, the rise of the New

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

20224..$	5 00	20225..$	3 00	20226..$	10 00
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CONTRIBUTIONS RECEIVED.

Dr. Sam Higginbottom's Work in India.
20457..$ 2 60

Dan Crawford's Bible Schools, Congo Belge.
20646..$20 00

Dear Mr. Moody,

The **Record** for October came a few days ago. I lay it down only to tell you of my keen appreciation of its contents. It is truly a feast of good things. And its illustrations are a delight to us as we pore over them and recognize the features of speakers and friends. As we read the testimony given not only from the platform, but in all the meetings, we rejoice and give thanks for the privileges that were ours.

With many cordial thanks and highest regard,

(Signed) A. F.

Testament from Ephesus, where the first collection of material was made, to Rome, where the collection was first made into the New Testament as such, and to Alexandria, where it was greatly expanded, is indeed a fascinating story. Here is the complete account of the ebb and flow of the New Testament books through the Middle Ages, the Reformation, and on down to our own day.

"It is undeniable," says Prof. Goodspeed, "that the modern mind is undoing the work of canonization in the dogmatic sense."

Well, well!

Introduction to the Study of the New Testament (An), by A. H. McNeile. Oxford University Press, New York. 478 pages.

The author is, we believe, regius professor of Divinity in Dublin University. He says it is venturesome to write an Introduction to the New Testament in Dublin, where Dr. Salmon was provost of the university. But a large portion of this work is concerned with "results" reached since his day.

The book is the latest word of a certain school of thought. It first deals with the N. T. books in groups, then with the N. T. canon, with final chapters on textual criticism and "Inspiration and Value."

Prof. McNeile has a readable style and a scholarly grasp of his various topics.

Making of Luke-Acts (The), by Henry J. Cadbury. Macmillan Co., New York. 385 pages. $3.

The author—he is a professor in Bryn Mawr College,—limits his survey to the whole literary process that produced the Gospel of Luke and the Acts. That is, he discusses the materials Luke used and the contemporary literary methods he followed; also the personality and purpose of the author as detected in his writings, etc.

The net result of his labored study seems to be that nothing is sure or settled. Everywhere he finds conflicting traditions and negative evidence and challenging criticism. Thank goodness we have the text left, anyhow!

Biographical.

Christian Social Reformers of the 19th Century. George H. Doran Co., New York. 242 pages, illustrated. $2.

A book well worth studying and retaining for frequent reference!

It contains succinct biographies of ten English Christian pioneer reformers, written by different authors, beginning with John Howard (1726-90), and running through that century so fruitful in humanitarian endeavor with William Wilberforce, Earl Shaftesbury, Dickens, Florence Nightingale, Canon John Malcom Ludlow of Liverpool, William Morris, George Cadbury, Canon Henry Scott Holland, and James Keir Hardie. Special attention is given to the noble reforms toward which each contributed.

Bishop Temple of Manchester has a broad Introduction on the Christian social movement in the 19th century.

Finding Themselves: The Letters of an American Army Chief Nurse in a British Hospital in France, by Julia C. Stimson. Macmillan Co., New York. 231 pages. $2.

Reprint of a collection of letters written home between May 4, 1917, and May 17, 1918. They give a graphic account of the experiences and impressions of the writer: and while no two of us who went "over there" had the same experiences, every record helps.

Here of course we read of the bravery of the wounded men, the loyalty, courage, and uncomplaining acceptance of unaccustomed hardships of the nurses. Such records will never lose their vitality.

Madeleine Sémer, Convert and Mystic, 1874-1924, by Abbé Félix Klein; translated by Foster Stearns. Macmillan Co., New York. 262 pages. $2.25.

The simple story of a woman who passed through numerous vicissitudes of fortune, fighting her way from a gay and regardless scepticism to a final faith of almost an ecstatic kind, whose spiritual biography (of which this is a translation,) has gone through many editions in France.

In a discriminating Foreword the eminent Roman Catholic psychologist Dr. James J. Walsh notes that we are just in the midst of a reaction against certain tendencies to materialistic infidelity that were noteworthy in the generation before the War.

Madeleine Sémer's life was a glowing witness to the worth of artistic and religious ideals, and she herself has been called a "living proof of the existence of God." This modern mystic did not reach the heights of contemplation without a severe struggle on the plains below. In her own language her soul was "plowed" by cynical philosophies, and for awhile (naïve and profound remark!) she loved God "without believing him." But the full light shone later.

There is nothing in the style of this book that is attractive,—it is the spiritual message that is all.—C. A. S. D.

Various Themes.

Bible Dramatics, by James Watt Raine. Century Co., New York. 372 pages. $2.

Intended for grown-ups, not for children. Hence the author's method, which is to think out dramatic possibilities in the historical narratives and stories of the Bible. The class or group does this, thus receiving valuable mental training as well as developing talent in producing the plays.

In successive chapters the author gives examples of dramatization to illustrate what he is teaching,—how to develop a plot, to

CHRISTMAS GIFTS

FOR THE CHURCH

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By Joseph Fort Newton, D.D.

Preacher, author, ambassador of good-will. A book emphasizing the LIFE of God in the Soul. **$2.00**

CHRISTIANITY AND SOCIAL ADVENTURING

Edited by Jerome Davis

Head of the Department of Social Service, Yale University

Twenty-four internationally known men and women outline the work of 1927 Christianity. Senator Borah, Harry Emerson Fosdick, the late Wayne D Wheeler, who makes his last great appeal for law enforcement, are among the contributors. **$2.50**

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"Rarely have the meaning and history of religion been presented in more attractive and popular form."—*Boston Globe.*

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AUTOBIOGRAPHY OF A CATHEDRAL

By Louis Howland

Editor of the Indianapolis News

"A delightful book, packed full of sound views, pleasant thoughts and true religion."—*Bishop Charles Louis Slattery.*

Frontispiece and decorations by Joseph Pennell. **$1.50**

THE MAKING OF A MINISTER

By Charles R. Brown

Dean of Yale Divinity School

"Dean Brown is one of the most profitable and suggestive writers of our day, and when he speaks to ministers he speaks not as certain of the scribes but as one having authority."—*Rev. E. Burns Martin, First Methodist Episcopal Church, Kenosha, Wisconsin.* **$2.00**

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express character or emotion, to devise appropriate setting or lighting or costumes. The volume is thus a textbook as well as a source book: the first of its kind we have seen.

An Index of Scripture passages would help.

Christianity and Social Adventuring, edited by Jerome Davis. Century Co., New York. 373 pages. $2.50.

Prof. Davis, head of the Department of Social Service at Yale University, incarnates his own conviction that the church, as the inspirer of religion, should work with and through organized charities of all kinds. In this book he has gathered together the opinions of 24 men and women, each prominent in a certain field. They include Senator Borah on "Civic Righteousness," Wayne B. Wheeler on "Law Enforcement," Edward A. Steiner on "The Immigrant," Charles N. Lathrop on "The Local Jail," and others equally qualified to speak. Prof. Davis himself has a 4-page Introduction and the concluding chapter on "Translating Christianity into the Daily Community Life."

Taken altogether the book covers a great many problems, and always the effort is to study the practical relationship between organized religion and the individual and social work. It is one more bit of evidence of the vitality of the church, whatever some people say.

Five Thousand Best Modern Illustrations, by G. F. B. Hallock. George H. Doran Co., New York. 770 pages. $4.

The title of Dr. Hallock's latest cyclopedia needs explaining. "Modern" does not necessarily mean of modern origin, for many of the authors quoted are oldtimers: it means of modern application. And "illustrations" includes sentence quotations as well as anecdotes, incidents, facts from science and nature, and the rest.

The selections are numbered up to 5038. A Topical Index lists over a thousand topics.

What an unceasing collector and editor Dr. Hallock must be!

God and the Golden Rule, by Joseph Fort Newton. Century Co., New York. 269 pages. $2.

Dr. Newton has a fine literary style and a smooth, tolerant view of things. Hence his remarkable hold on cultured people.

The title of this book is that of one of 24 articles or sermons. Each chapter has a Scripture text, and always there is the application of Christian truth as Dr. Newton understands it to the problems of individual and social life. He has a way of seeing deep into these problems.

Like all the Century publications it is a handsome book.

Manual of Christian Beliefs (A), by Edwin Lewis. Charles Scribner's Sons, New York. 152 pages. $1.50.

The author is professor of Systematic Theology in Drew Theological Seminary. "This book had its origin," so he writes, "largely in informal discussions with various groups of men and women in subjects connected with the Christian religion . . . . in open forums and conferences. I have ample evidence," he adds, "that the positions here set forth have proved helpful to minds perplexed as to what Christianity as a system of belief is."

This most aptly describes the book. The topics are of vital interest, readily leading to discussion. Dr. Lewis expresses his views with remarkable lucidity.

We cannot but state our disappointment with his treatment of Jesus. It is not the Christ of the Gospels, but of 20th century reconstruction.—S. C. H.

Mark (The Gospel according to), by G. Campbell Morgan. Fleming H. Revell Co., New York. 350 pages. $2.50.

Dr. Morgan preached through the Gospel of Mark in 30 addresses when he was minister of Westminster Chapel, London. These addresses were stenographically reported, and here they are as delivered. Thus we have Mark unveiled in sections by this prince among expositors.

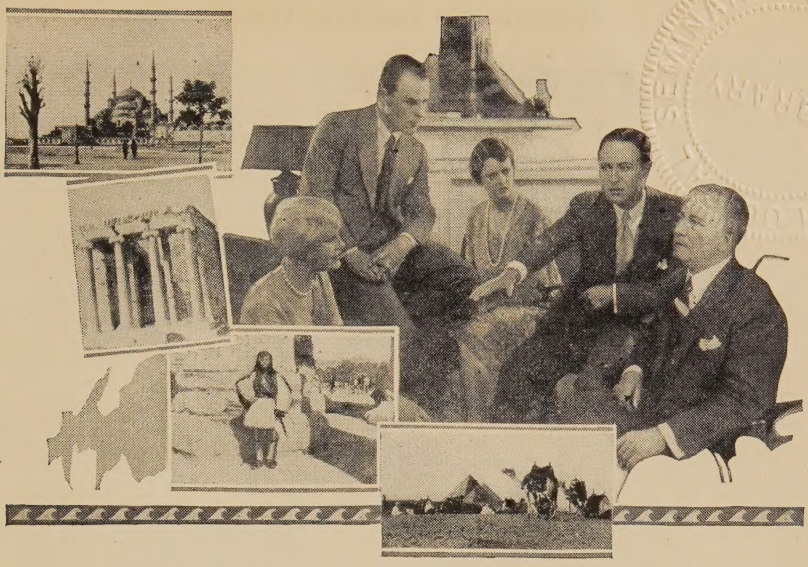
Religious Mind (The): A Psychological Study of Religious Experience, by C. K. Mahoney. Macmillan Co., New York. 214 pages. $2.

The author of this thoughtful and readable book is a professor of philosophy in Dakota Wesleyan University. His aim in writing it is to study the religious mind in its functioning, rather than merely to describe phases of religious experience. Intellect, feeling and willing are assumed to be only ways in which the whole mind functions in adapting the life to its environment.

He uses the term mind somewhat vaguely as "the abiding subject of experience," and emphasizes its genetic character, which only means that it grows by adjusting itself in an imperfect world. Body and mind "interact naturally." Prof. Mahoney prefers the looser word "experience" to "consciousness," which has had more of a philosophical standing, in referring to religion, which for him means the pursuit and realization of the highest values.

The religious experience is discussed under the heads of variation and types, motivation, historic expressions, belief, thinking, ethics, conversion, growth, and achieved experience.

While the claim of the extreme psychologists that religion is exclusively their province is resisted, it is admitted that the inner life does hold the key to the outer life, and a number of contributions from modern psychology to the study of the religious mind are cited, and criticized for better or worse. A sane view is taken as to the relation of sex to religion, James and Dewey being quoted as authorities for the view that the bearing of the former on the



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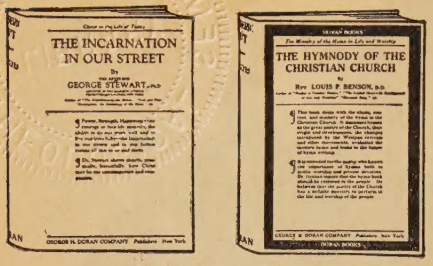

New Doran books.

latter has been greatly exaggerated. Psychoanalysis, the dream life, psychical conflict and other recent theories receive cautious handling in this book.

Perhaps its most interesting position is its emphasis on the religious significance of the stimulus-response idea, religion being regarded not as a self-generated type of experience, but a response, or series of responses, to a divine initiative, a power "not ourselves that makes for righteousness." The immediate effect is an enhanced significance for life.

The final chapter, on The Achieved Experience, has a tonic effect as one reads of loyalty to high ideals regardless of consequences, even on the part of those who dwell among the shadows, with only a slight faith or assurance to help them. The conclusion is that religion is emphatically the experience of a normal human being. Motivated by a number of factors, it is adjustment in the best and fullest sense. "The most vital thing about religion is that it makes a difference for life." Not only so, but it makes the right difference.—C. A. S. D.

Science and Faith: The Discovery of the Unknown, by W. G. Radley. Morgan and Scott, Ltd., London. 95 pages. 1/– net.

There is real need for booklets which, like this dainty offering from a London press, state important truths regarding the relations of religion and science in clear language and with thoughtful logic. Mr. Radnor is not inclined to accept evolution, but does understand science, and in a few vivid pages has put before us the outline of modern discovery as to the atom, chemical forces, relativity, television, et cetera. He believes in a separate creation for man, and decries that smug self-satisfaction which attends the evolutionary belief that man has always been coming up. Whether or not he be right in thinking that the Bible picture of the fall of man is irreconcilable with any form of theistic evolution, the conclusion Mr. Radnor reaches is sound,—that God goes on his way with firm, unfaltering step, and that earth's golden age is coming, but only with the advent of One whose name shall be called Wonderful, Counsellor, and the mighty God. Science is yet on the threshold of more remarkable discoveries, but can never satisfy the soul. Only the faith in Christ can supply that support, and for his coming the world waits, yet works while it waits.—C. A. S. D.

Secrets of Effective Living, by James Gordon Gilkey. Macmillan Co., New York. 172 pages. $1.75.

Dr. Gilkey calls himself an exponent of the current liberal Christianity, but you would hardly know from such addresses of his as we have published in this magazine. What he does in the eight sermons in this volume is to utilize the approved ways of working of psychology, all in a Christian atmosphere and with Christian illustrations to show needy ones the way. Thus, the first address here is on "Learning to Live without Worry," and all of them have to do with inner problems and outer difficulties. That is, the book is not doctrinal, but practical.

JOHN BUNYAN YEAR—1928.

John Bunyan was born in 1628. Next year will be John Bunyan year, as this year has been Francis of Assisi year.

Our January issue will be a John Bunyan Number, as announced on another page.

In answer to inquiries we learn that the following books dealing with Bunyan are published in this country. We suggest that they will make timely Christmas gifts, especially for young people. Those starred thus, *, will be reviewed next month as one of the special features.

American Book Co., Boston.

* Pilgrim's Progress, edited by Grace Latimer Jones and Marguerite I. Arnold. Eclectic English Classics series. 208 pages. 48 cents, net.
* John Bunyan's Dream Story, Retold for Children and Adapted to School Reading by James Baldwin. 198 pages, illustrated. 52 cents, net.

Bible Institute Colportage Association, Chicago.

* Pilgrim's Progress. 127 pages, illustrated, paper covers. 25 cents.

Macmillan Co., New York.

Life of John Bunyan, by J. A. Froude. English Men of Letters series, $1.25; library edition, $1.40.
Pilgrim's Progress, edited by J. H. Moffatt. 48 cents.
Do., arranged by J. M. Matthew. Illustrated, $1.75; colored illustrations, $2.40.
Do., illustrated by H. J. Ford, $3; smaller edition, $1.40.
Do., edited by J. Morrison. $1.
Grace Abounding and Pilgrim's Progress, edited by J. Brown. $4.
The Life and Death of Mr. Badman and The Holy War, edited by J. Brown. $4.